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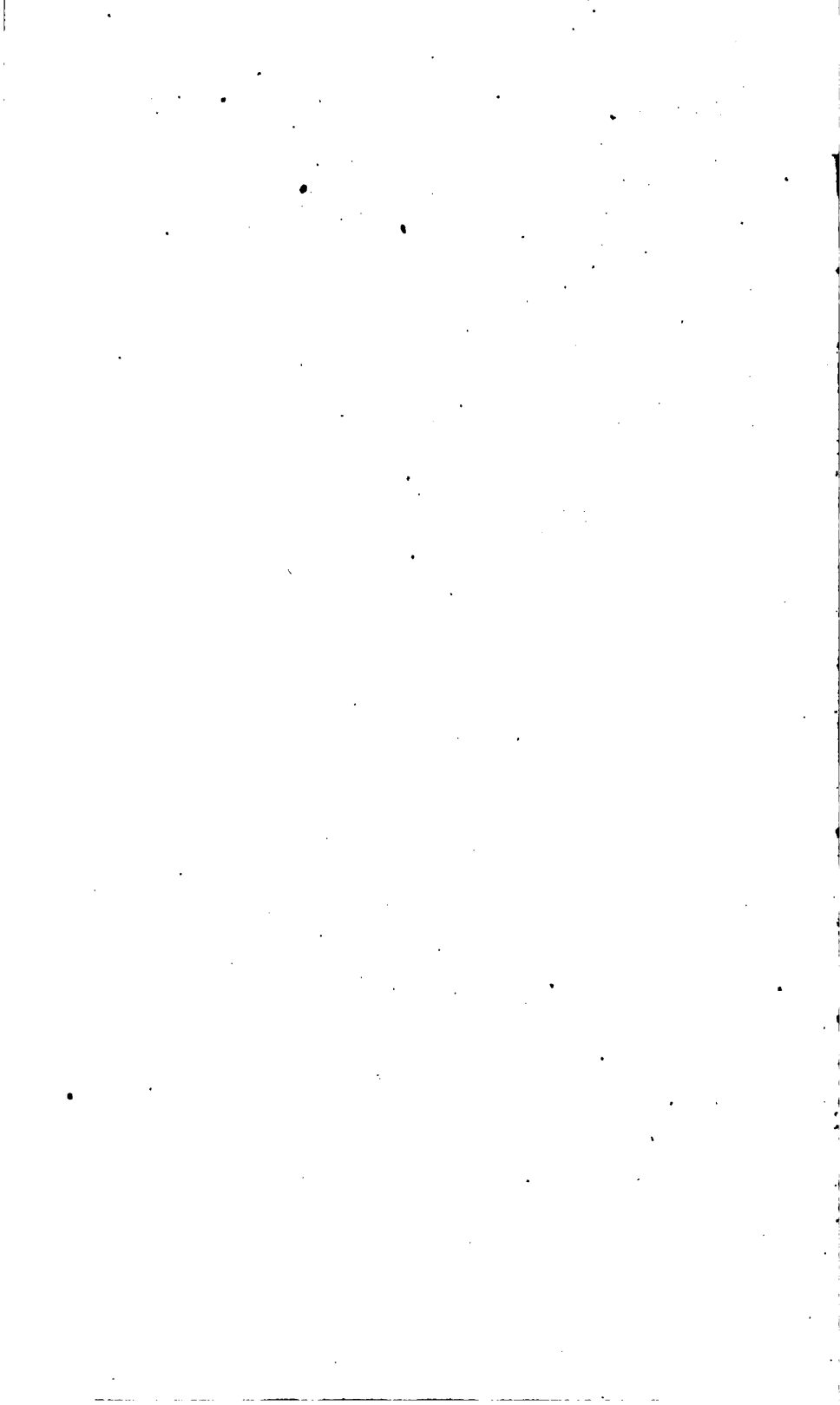
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A
GREEK GRAMMAR
OF THE
NEW TESTAMENT.

TRANSLATED
FROM THE GERMAN OF
GEORGE BENEDICT WINER
PROFESSOR OF THEOLOGY AT ERLANGEN.

BY MOSES STUART,
Professor of Sacred Literature in the Theol. Seminary, Andover,

AND
EDWARD ROBINSON,
Assistant Instructor in the same Department.

Andover:

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PREFACE.

It has long been an acknowledged fact, among all who are well versed in the critical study of the New Testament, that there are in it some peculiarities in respect to the forms, the use, and the construction of words, which make it in some measure to differ from the Greek of profane authors. On this account, those who endeavour to acquire an accurate philological knowledge of the New Testament in its original language, need some other assistance than that which the common Greek grammars afford; all of which are adapted, almost exclusively, to aid in the study of native Greek writers. In particular, every student in theology, who turns his attention to the interpretation of the New Testament, needs a grammar of it, which is adapted to promote, more especially, his exegetical knowledge. The peculiarities of its idiom and syntax are to him an important subject of study; since an accurate acquaintance with these is essential to his obtaining well grounded views of the meaning of many of the phrases and forms of expression that occur.

The design of the following publication is to furnish him with such an aid. DR WINER,* the author of the present treatise, was *professor extraordinarius* at Leipsic when he published it; but has since been made *professor ordinarius* of theology at Erlangen in Bavaria. The work has had an extensive circulation in Germany; and it has been thought sufficiently important to deserve an introduction to the theological schools, and to the colleges of our country. The primary object in translating it has been, to furnish our own students with one of the requisite helps to a correct study of the language of the New Testament; particularly so, as a good and

* Pronounced *Vpener*.

appropriate grammatical help for this purpose is wanting in our language.

The labour of translating has been equally divided; the first half of the work, as far as to the syntax of verbs, having been done by the senior, and the remaining part, by the junior translator. The translators have now and then made additions, which are included in brackets, and marked with the initials of their names, when of any considerable length; and they have inserted nothing which is not thus marked, except occasionally, when there was a reference to an elementary work in German, they have added one to the corresponding work in English. They would gladly have made some further additions, but have been prevented by the pressure of other avocations. The whole work has been revised; the references to the New Testament have all been verified; and some oversights have been corrected. The labour of doing this has been double to that of translating. Very many of the references were found to be inaccurate, either through haste in the composition, or neglect of due correction in the printing. The translators were unwilling to give the book to the public in such a state; and they indulge the hope, that in its present state few of the references, at least of those to the New Testament, will be found to be erroneous.

It is not to be supposed that an attempt of this nature would, at the outset, accomplish every thing which the nature of the subject requires. There have been grammars of the New Testament published before, but they have been on a very different plan, in many respects, from the present; so that this work may be called new in its kind. It is not the apprehension of the translators, that the subject is exhausted; or that, in every respect, the author has fully succeeded in what he has undertaken. In particular, that part of the syntax which respects the prepositions, is regarded by them as rather ingenious than solid; as more savouring of *a priori* theory, than of sound practical experience. The manner in which the preposi-

tions are exhibited in Wahl's lexicon, is much more judicious and satisfactory.

But there is, on the whole, so much which is good and useful in the work, that it will be found a help to the young interpreter of no small importance, in respect to the attainment of a discriminating knowledge of the New Testament diction. It may serve, at least, to turn the attention of the rising generation of the clergy and others to a subject, respecting which there is yet but little accurate knowledge in our country. If it should pave the way (as it not improbably will) to a more successful effort of the same kind, hereafter, among ourselves, it will not be in vain that it has been published. Every thing connected with the study of the Bible is important; and every thing which tends to promote an accurate knowledge of its language, is worthy the patronage of an enlightened and religious public.

When the Lexicon of Wahl, which is now in the course of publication by the junior translator of the present work, shall have been completed, the students of our country will have in their own language, dictionaries and grammars of the Old and New Testaments, which will make access to sacred philology less difficult and less expensive than it has heretofore been. Wahl and Winer have both studied with great diligence, and with no small success, the latest and best sources of Greek philology. They have adopted, for the most part, similar principles, in regard to this subject; and although the lexicon must be considered as a work of a higher character than the present, yet the two works will cast mutual light upon each other, and harmonize well together. The lexicon, it is expected, will be published in the course of the ensuing summer.

In the view of the translators, some abatement is to be made from the censures which Winer occasionally casts upon Schleusner, in the present work. They have softened some of his expressions; and some they would have suppressed, except that they did not

feel themselves to be responsible for them. It is no doubt true that Schleusner has failed, in very many cases, with respect to an accurate knowledge of Greek philology, not having made himself familiar with the most recent authors in that department. But one man cannot do every thing. What he has done entitles him to the thanks of all who study the New Testament in its original language; and it has prepared the way for higher and more successful efforts, in the department of sacred lexicography.

If the present work shall, in any measure, serve to increase the knowledge of the sacred writings of the New Testament, and excite to an accurate critical study of them, it will accomplish the ends for which it is published, and compensate for all the labour which has been bestowed upon it.

M. STUART.

E. ROBINSON.

ANDOVER, THEOL. SEMINARY,

JAN. 24, 1825.

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INTRODUCTION.



ON THE DESIGN, METHOD OF TREATING, AND HISTORY OF THE GRAMMAR OF THE NEW TESTAMENT.

I. THE idiom of the New Testament, like every other, may be scientifically investigated in two respects. The words which constitute a continued discourse may be considered, either as they are in themselves, in respect to their origin and signification; or, with reference to their regular connexion in sentences and periods. The first belongs to the department of *lexicography*; the second to that of *grammar*. The latter must be carefully distinguished from the rhetoric of the New Testament.

The lexicography of the New Testament has hitherto been conducted only in a practical way. A theory of this science, however, may be formed; which one might designate by the term *lexicology*, a word that has recently come into use. That this theory is yet in an imperfect state need not seem strange; since even the classic languages are still wanting in this respect; and our exegetical theology also has yet formed no theory of higher and lower criticism upon the Bible. The want of a proper theory, however, has had a prejudicial influence upon lexicography; as is evident from a close examination of the works in that department, which have hitherto been composed upon the New Testament.

A treatise on the *rhetoric* of the New Testament (an appellation used by Glass and Bauer) should unfold the peculiarities of each writer in his modes of description and representation, which are independent

of established grammatical rules, and sometimes supersede them. In respect to this, much remains to be done; although Schulze and Bauer have published excellent preparatory works, in this department.* In respect to the discourses of Jesus and the letters of the apostles, one might, in a sketch of biblical rhetoric, most properly treat of the method of argumentation, after the manner of the old rhetoricians. This would avoid the dividing of New Testament exegesis into too many distinct sciences; which is the more desirable, inasmuch as many parts of it cast mutual light upon each other. Comp. Gersdorf's *Beiträge zur Sprachcharacteristik des N. Testaments*, s. 7. Keil, *Hermeneut.* p. 28. C. J. Kellmann, *Diss. de usu rhetorices hermeneutico*, 1766. It may be remarked by the way, that in our systematic treatises, even the latest ones, the representations of exegetical theology are quite defective.

II. A grammar of the New Testament presupposes a general grammar of the Greek language. Consequently the fundamental laws of the Greek language, with the philosophical and historical proof of them, are here omitted. Hence this grammar limits itself, first, to the nicer and more uncommon grammatical phenomena; particularly to such as are usually regarded as exceptions to the common rules: and secondly, to the peculiarities of the New Testament diction, and of the several writers in particular. In respect to this last head, it points out, by appropriate comparisons, the Hebrew-Aramean origin of some of those anomalies which now and then occur.

The grammar of the New Testament, as a science, ought not to be limited to the grammatical peculiarities of the New Test. diction; as has hitherto been done by Hebrew-Greek grammarians, in consequence

* J. D. Schulze, *Der schriftstellerische Werth und Charakter des Johannes*, 1803. Also *Der schriftl. Werth und Char. des Petrus, Judas, und Jacobus*, 1802. Also—*des Markus*, in Keil und Tschirner's *Analekten* 2 B. 2 st. s. 104 und 151. 3 st. s. 69—132. 3 B. 1 st. s. 88—127. C. L. Bauer, *Rhetorica Paullina*, 2 vols. 1782. Also *Philologia Thucyd. Paullina*, 1773. See also Tschirner's *Observati. Pauli apost. epist. scriptoris ingenium concernentes*, 1800.

of imperfect and obscure perceptions respecting the subject. For, if we except the merely apparent Hebraisms, such peculiarities are comparatively few; and the learner would obtain neither a complete view of the grammatical character of the style of the New Testament, nor any adequate assistance for the interpretation of its language. Equally erroneous would it be to repeat here all the minute rules of the Greek language; and to establish them by examples cited from the New Testament. No doubt, the judgment of men may be various, as to what ought to be inserted in this grammar, and what excluded from it; and I freely concede, that in respect to this subject, I have simply followed my own views of propriety. In the mean time I would hope that not much which is superfluous will be found in it; nor much that is necessary be omitted.

It appeared sufficient, in respect to every rule of the Greek which may be proved by examples out of their national writers, to refer merely to the comprehensive works of Fischer, Hermann, Matthiae, and Buttmann. When however unusual constructions occur, the interpreters of particular books, and passages from the Greek classics, are actually cited; because I could not suppose that every reader would have such philological works at hand.

In times past, the peculiarities of the New Testament, as pertaining either to the grammar or the lexicon, have been the subject of but little attention; although the consideration of them is so undeniably connected with correct interpretation and the successful application of higher and lower criticism. Among the older literati who have paid any attention to this subject, are M. Flacius, in his *Clav. Scrip. Sacr.* II. 5. p. 509 ff. 528 ff. ed. Musaei; Glass in his *Philol. Sacr.* I. ed. Dathe; and A. Blackwall in his *Sacred Classics*, tom. II. pt. i. More of this nature is comprised in the writings named in no. I. On the other hand, Gersdorf, in his *Beiträge zur Sprach charakteristik der Schriftsteller des N. Testament*—a work grounded on the most laborious investigations—has commenced in a most happy manner, the compensation of these palpable defects.

III. Although the investigation of the New Testament diction is indispensable to all correct interpretation, yet biblical philologists have, until quite recently, almost excluded the *grammar* of the New Testament from the circle of their scientific investigations. Their

repeated inquiries have been principally limited to the department of the lexicon; while, at most, they have touched on that of grammar merely as it stood connected with the doctrine of N. Testament Hebraisms.

Only C. Wyss (1650) and G. Pasor (1655) seem to have more fully comprehended the proper idea of N. Testament grammar; yet without being able to get this to be acknowledged as a part of exegetical discipline particularly important. For the space of one hundred and sixty years after them, Haab (1815) was the first who treated of the N. Testament diction, in a work appropriated to this subject. But, apart from the consideration that he confined himself solely to what is Hebraistic, his work was so very uncritical, that it seems rather adapted to check than to forward the progress of knowledge. The observations, moreover, on several grammatical topics, which are found partly in commentaries at large on the New Testament, and partly in monographs or comments on particular passages or subjects, are of very inferior worth; especially since the fundamental investigations of the present day, which have given a new form to Greek grammar.

The first writer, who in any considerable degree collected together and explained the peculiarities of the New Testament diction, was the celebrated Glass (ob. 1656) in his *Philologia Sacra*; the third book of which is entitled *Grammatica Sacra*; and the fourth, *Appendix Gram. Sacrae*.* But as he every where touches only upon Hebraisms, and treats of the New Testament idiom only so far as it is connected with these; so his essay (not to mention its deficiencies) can be regarded only as a feeble effort in the province of New Testament grammar. But there are two men, the mention of whom ought not to be omitted, whose names are extensively known, but whose la-

* In the edition of Dathe, these are arranged in B. I.

bours in this department; have been nearly forgotten; so much so, that works of theological literature, and even extensive libraries, altogether omit them.

The one is Caspar Wyss, professor of Greek at the gymnasium in Zurich, who wrote *Dialectologia Sacra, in qua quicquid per universam Novi Testamenti contextum in apostolica et voce et phrasi, a communi scriptura et grammaticae analogia discrepat, methodo congrua disponitur; acquiruntur, definitur, et omnium sacri contextus exemplorum inductione illustratur*, 1650. The peculiarities of the New Testament diction, in general, are arranged in this book under the following heads, viz. Dialectus Attica, Ionica, Dorica, Aeolica, Boeotica, Poetica, et Hebraica. This is very inconvenient; inasmuch as, in this way, many things of a like kind will be separated, and often treated of in four different places. Moreover, the author shews that his knowledge of Greek did not extend beyond what was common at his time; as the mention of a poetic dialect evinces, and as an examination of what he calls Attic will render still more evident. But as a collection of examples, which in many parts is perfectly complete, the book is very useful. In reference, also, to the Hebraisms of the New Testament, the author shews a moderation, which deserved to be imitated by his contemporaries.

George Pasor, professor of the Greek language at Franeker (ob. 1637), known by his small lexicon of the New Testament which has passed through several editions (the last by J. F. Fischer), left behind him, among his papers, a grammar of the New Testament, which was edited by his son, Matthias Pasor, professor of Theology at Groningen (ob. 1658), with additions and corrections of his own. Its title is *G. Pasoris Gram. Graec. Sacra N. Testamenti, in tres libros distributa*, 1655. This work is now a literary rarity; although it is far better adapted to perpetuate the author's fame, than his lexicon of the New Testament. Among the modern writers, Georgi, so far as I know, is the only one who made use of it in his investigations of the Greek language. The whole is divided, as the title shews, into three books; the first of which treats of the forms of words; the second, of the syntax; and the third contains seven appendixes, respecting nouns, verbs, anomalous verbs, dialects, and accents of the New Testament; together with a grammatical praxis, and an account of Greek numbers. The second book is the most valuable; and in the third, that part which respects the dialects of the New Testament. The first book and most

of the appendixes, are occupied with the subjects that belong to Greek grammar in general, and exhibit complete paradigms of nouns and verbs; which surely is superfluous. The syntax is compiled with great accuracy, and is copious even to the exhaustion of the subject. Parallels out of the Greek national writers are seldom adduced. In fact, the syntax of this excellent writer exceeds any thing of the kind that has hitherto been compiled; and leaves Haab's inadequate performance very far behind it. The book is without a complete index.

During the period of time between Pasor and Haab, the grammar of the New Testament was treated of only in a cursory way, in writings which had respect to the style of the New Testament; e. g. by Leusden *De dialectis N. Test.* and Olearius *De stylo Nov. Test.* p. 257—271. But these authors confined themselves merely to Hebraisms; and comprised among these much that is pure Greek, which only served to perplex the whole investigation. Georgi was the first who shewed many phrases to be pure Greek, which had often been treated as Hebraisms; although he was not free from party bias.

The interpreters of the New Testament relied upon what had been produced as Hebraisms, and, often asserted to be such by those writers, without again subjecting them to the test of investigation; e. g. they adopted many erroneous observations, or at least such as were only partially true, respecting the use of the article, the tenses, modes, prepositions, etc. This could not fail to produce an unhappy influence on the interpretation of the New Testament.

In the mean time, philologists had devoted their attention to Greek study, in such a way that important consequences followed from it. Greek grammar, in the course of a few years, assumed a shape quite different from its former one, in consequence of such works as Hermann *De emend. ratione Graec. grammaticae*, 1801; and Vigerus *De praecep. Graec. dictionis idiotismis*, ed. Hermann, 1813, with important additions and corrections; Buttmann *Griechische Grammatik*, 1820; and his *Ausführliche Grammatik*, 1819; Matthiae *Ausführl. Grammatik*, 1807;* and other investigations. See also Fischer, *Animadversiones ad Welleri Gram. Graec.* 1798; and the admirable work of Lobeck, in which so much is done to promote the knowledge of the later Greek, viz. *Phrynici, Eclogae nominum et verborum Atticorum, cum notis Nunnesii, Hoeschelii, Scaligeri, et de Passow, edidit et explicuit C. A. Lobeck*, 1820.

* Translated into English by the late Rev. E. V. Blomfield, and published in 2 vols. 1813. TR.

These works made a great disparity between the grammatical views of Greek philologists, and those of New Testament interpreters; as the latter had, with remarkable constancy, adhered to the older grammars, and made Zeune's edition of Vigerus the principal source of their grammatical knowledge. No wonder, then, that theologians in this way became a subject of derision to the philologists; and that their knowledge of Greek became almost a by-word.*

Under such circumstances, Ph. H. Haab (of Schweigern in Wurtemberg) came before the public, with his Hebrew-Greek grammar of the New Testament, prefaced by F. G. Süsskind, Tübingen, 1815. Overlooking all the pure Greek part of the New Testament diction, he directed his attention solely to grammatical Hebraisms. In the arrangement of his work, he followed the favourite work of Storr, *Observatt. ad analogiam et syntaxin Heb.* and Weckherlin's *Gram. Hebraea*. If one may credit the reviewer of this work in Bengel's *Archiv* (1 B. p. 406 ff.) "the author has accomplished his task with a diligence, a soundness of judgment, an accuracy, and a nice and comprehensive knowledge of language, which must ensure the approbation of all the friends of the well grounded exegesis of the New Testament." Very different from this, and opposite to it, is the decision of two learned men, who must be regarded as competent and impartial judges in this department of literature. See Schulthess, in the *Theol. Annal.* 1816. 2 B. p. 859—879; and De Wette, in *A. Lit. Zeitung* 1816. n. 39—41. p. 305—326.

After long and various use of the book, I must declare my agreement with them, as to every point of importance. The principal fault of the author is, that he does not distinguish with any nicety between what is pure Greek and what is Hebraistic; and consequently he treats as Hebraism, much that is common to all cultivated languages, or what very frequently occurs in Greek. He has, moreover, erroneously explained a multitude of passages as Hebraisms, from his great partiality to Storr's work. In consequence of this, every thing is thrown together; the order is exceedingly arbitrary; and the whole begins with a section on *tropes*! a thing entirely foreign to a grammar.

* A very honourable, but alas! the only exception to these remarks among the lexicographers of the New Testament, is WAHL, whose lexicon every where affords evidence of the most diligent use of all the late investigations into the nature of the Greek language.

There is no injustice done, therefore, when the second of the above named critics concludes his review with the following words; "Seldom has the reviewer met with a work, which is so very unfortunate as this, and against the use of which he should feel himself obliged to give a more decided warning."

PART I.

CHARACTER OF THE DICTION OF THE NEW TESTAMENT.



§ 1. *Various opinions respecting the character of the New Testament diction.*

THE character of the New Testament diction, although it is pretty definitely marked, was for a long time mistaken, or was only imperfectly and partially understood, by biblical philologists. The reason of this was, a want of acquaintance with the character of the Greek language in its later periods, joined with polemical considerations, which always render men of clear understanding in respect to other things, slow to discern what is correct in respect to a controverted subject. From the time of Henry Stephens (1576) down to the middle of the past century, two parties existed among the interpreters of the New Testament; the one of which laboured to shew, that the diction of the New Testament is in all respects conformed to the style of the Greek (Attic) writers; while the other maintained, on the contrary, and supposed themselves able to prove from every verse, that the style was altogether mixed with Hebraisms, and came very far short of the ancient classic Greek, in respect to purity.

Although in latter times, the former of these assertions has been shewn to be inadmissible; yet it was not until quite lately, that the imperfect conceptions of those who maintained the latter position began to be felt, and the spirit of the New Testament diction to be more deeply investigated. It is proper to introduce a grammar of the New Testament by prefixing to it the result of such an investigation; particularly so, because the subject is still misapprehended or overlooked, by some interpreters of considerable reputation.

This is not the place to enter into a minute detail respecting the contest about the style of the New Testament, which was carried on with so much party spirit, and for the most part with a neglect of the true principles of criticism; see Morus' *Herm.* by Eichstädt, I. p. 216 ff. Planck *Einleit. in die Theol. Wissen.* 2 tbt. s. 43 ff. My design is only to call the attention of the reader to the principal points, or (if I may be allowed the expression) epochs of this contest.

The first excitement to it arose from Henry Stephens; who in the preface to his edition of the New Testament (1576) asserted the purity of the New Testament diction, rather than did any thing to demonstrate it. A discussion, however, in which the learned took a part, and which was long continued by renewed attack and defence, was occasioned, in the beginning of the seventeenth century, by Stephen Pfochen, when he published his *Diatrise de linguae Graec. N. Test. puritate* (1629. ed. sec. 1633.) in which he laboured to prove (§ 81—129) by many examples, that profane Greek authors had made use of the same words and phrases as the writers of the New Testament (§ 29). In Germany, J. Junge (1639), Dan. Wulfer (1640), and the celebrated Musaeus (1641), opposed themselves to the sentiments of Pfochen. The latter did not attempt to answer them. But Jac. Gross (1640—42) took the field of combat, and by opprobrious epithets and invidious insinuations, rather than by any valid arguments, reduced those three learned men to silence. In Holland, the essay of Pfochen was opposed by D. Heinsius (1643), a very dexterous assailant. But scarcely had Heinsius' book made its appearance, when Cl. Salmasius of France entered the lists with three works in favour of Pfochen's position. The reputation of this celebrated author, and perhaps the

manner in which he conducted the controversy, was the reason why no opposition was speedily made against his assaults. After some years, however, writers of some note in England, Holland, and Germany, appeared in favour of the sentiment defended by Heinsius. These were Thomas Gataker in England (1648); John Vorst in Holland (1662), who was not reduced to silence by the opposition made to him in an essay of Horace Vtringa; and John Olearius in Germany. With these were soon united Sam. Werenfels of Switzerland (1698), and John Leusden in Holland. The contest appeared to be now at an end, and the differences of opinion to be laid aside, in favour of those who maintained the Hebraistic style of the New Testament. This was particularly the case, when J. H. Michaelis (1707), and A. Blackwall (1727), endeavoured to shew, that although the diction of the New Testament writers is not free from Hebraisms, still it has all the essential qualities of a good style, and in this respect comes nothing short of classic purity. "We are so far from denying," says the latter of these writers, "that there are Hebraisms in the New Testament, that we esteem it a great advantage and beauty to that sacred book, that it abounds with them." It is thus that Blackwall begins his work on the sacred classics, a book enriched with valuable remarks.

In the year 1732, C. S. Georgi, in his *Vindiciae N. Test. ab Ebrais-*
mis, leaned to the opposite opinion; and in 1733, he endeavoured to corroborate it by a new work entitled *Hierocriticus Sacar*. Yet even Georgi was not the last opposer of New Testament Hebraisms. In 1752, Elias Palairret undertook the same task, in his *Observatt. philol. crit. in N. Testamentum*. Most of the older writers on this controversy may be found collected, in Van Honert's *Syntagma Dissertt. de Stylo N. Test. Graeco*, Amst. 1703; and also in J. Rhenferd's *Dissertt. philol. theol. de stylo Novi Test. Syntagma*, Leov. 1702.

Let us now endeavour briefly to characterize the efforts of those, who maintained the classical purity of the New Testament diction. In general these efforts were directed to the collection of passages out of the national Greek authors, in which the same words and phrases occurred as were found in the New Testament, and which were asserted to be Hebraisms. In so doing they overlooked several considerations, which will now be specified.

1. Many expressions and phrases, and especially those which are figurative, on account of their simplicity and conformity to nature are the common property of all languages, and so can neither be called Graecisms nor Hebraisms.

4. 2. A difference must be made between prose and poetry; and if, in a book of mere prose, like that of the New Testament, expressions may be found like those used by Pindar, Aeschylus, Euripides, etc. or even if they repeatedly occur, this by no means establishes the classic purity of the New Testament Greek. [See the next page.]

3. When a phrase may be found both in Hebrew and Greek, the manner in which the apostles and writers of the New Testament were educated, renders it more probable that they followed the Hebrew idiom, than that they borrowed it from the refined language of the classics.

4. Those uncritical collectors of phrases have gleaned many passages out of Greek authors, where, to be sure the *same word* occurs, but not in the *same sense*. (Marsh's *Michaelis*, I. p. 142, ed. of 1802.)

5. They have passed over, and were compelled to pass over, many phrases in silence, because they are undeniably Hebraisms. Their proof, then, was partly incomplete, and partly irrelative and aside from its design.

Finally, they limited themselves, in a particular manner, to the department of the lexicon; while Georgi only has copiously treated of the grammatical department.

As a proof of what has now been said, I shall subjoin a few examples. (Comp. *Morus Herm.* p. 222.)

To illustrate consideration 1. Matt. 5: 6 *πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην*. Parallels are adduced out of Xenophon, Aeschines, Lærtian, and Artemidorus, to prove that *διψῶν*, in pure Greek, may have such a tropical meaning, as in Matthew. But, in fact, it is used in this manner in almost all languages, and particularly in Latin; and this cannot therefore be regarded as Græcism. It is really ridiculous, when Matt. 10: 27 *ἡγοῦσθε ἐπὶ τῶν δαυμάτων*, is compared with the following passage in Aesop, *εἰσὶν ἐπὶ τῶν δαυμάτων ἰσως*. Such superfluous remarks frequently occur in the essay of Pfochen.

To illustrate consideration 2. That *ψυχὴ* may mean *life*, is shewn out of Homer *Il.* XXIII. 325. Eurip. *Hec.* 176. *Alcest.* 300. That *νεκρῶμα* may mean *to be dead*, is proved out of *Il.* XI. 241 (comp. Georgi, *Vindiciae*, p. 122 ff.) That *σπέρμα* may signify *offspring* among the Greeks, is shewn from Eurip. *Iphig. Aul.* 524. *Iphig. Taur.* 987, 659. *Hecub.* 254 (Georgi, p. 87 ff.) And that *αἶμα* may mean *slaughter*, is also shewn from Eurip. *Hippol.* 1450. *Iphig. Taur.* 78, 949. *Elect.* 136, etc. Comp. also *κυβερνῆσαι* to govern.

[The principle which Winer endeavours here to establish, and which is recognised by Ernesti and many of the late interpreters, is not perhaps so clear as he would seem to think it; at least not as a *general* principle to be applied to the New Testament. That prose should be compared with prose, and poetry with poetry, in order to find apposite analogies of language and expression, is a good general rule. But it is a rule which is applicable rather to rhetoric—to figurative language—to the costume in which a writer invests his thoughts—than to mere style simply considered. This very rule, too, so far from excluding altogether the comparison of the diction employed by the Greek poets with that of the New Testament, would serve to shew that such a comparison may, to a considerable extent, be judiciously instituted: The diction of the New Testament, as all admit, takes its colouring from that of the Heb. Scriptures. Now one half, or more, of those Scriptures is poetry; and by far the greater part of the Old Testament which is quoted in the New, and on which the thoughts of the New Testament writers were habitually employed, (in reference to the prophecies respecting the Messiah,) belongs to the poetic class of compositions. Besides, all the prophecies in the New Testament, the book of Revelation, the predictions of our Saviour, of Paul, etc. the sermon on the mount, the songs in Luke 1, and most of the discourses of the apostles, plainly develop many of the characteristics of Hebrew poetry, both in structure and diction. Why then should a comparison of Greek poetry be excluded, according to the principles of the general rule?

It is moreover quite certain, that the Greek poets, and in particular the tragedians, with all their sublime and elegant diction, have intermingled much more of the language and forms of the colloquial Greek and that of common life, than the Greek historians have done. No one, for example, can read Sophocles, and Xenophon or Thucydides, without being convinced of this fact. The *dialogue* of the tragedians necessarily led to this result. The Greek of common intercourse shews a constant tendency to abridged and apothegmatic forms of speech, which every one knows abound in the Greek tragedians. Compare also our best poets in English. Have not Shakspeare, and Pope, and Cowper, very much more of the language of conversation in their works, than Hume, and Robertson, and Gibbon? Poetic license so called, is nearly all an approximation to this language of common life, and cannot be indulged in by grave historians.

Now as the style of the New Testament is that of the Greek of

common conversation, intermixed with a strong colouring derived from a familiar acquaintance with the Hebrew Scriptures; and as Greek poetry exhibits more of the colloquial familiarities, apothegms, etc. than Greek history; while at the same time it exhibits, with this, many more resemblances to the Hebrew poetry; I am unable to see why the poets, and in particular the tragedians who have exhibited dialogues, and the lyric poets who often have resemblances to the Hebrew lyrics, may not, and *must* not, be drawn into a fair comparison with the New Testament writers, as to many points of their diction. It requires, indeed, sound judgment to determine where a comparison may be made legitimately and with force. But this is also required, though it is far from having been always exhibited, in all comparisons with the Greek historians.

If the principle now stated be correct, it is demonstrably certain, that almost every thing which has been called Hebraism in the New Testament, has its parallel in Greek. There are scarcely any peculiarities in the Hebrew syntax, which do not find analogies in Sophocles, Euripides, and Pindar. S.]

To illustrate consideration 3. Certainly it would not be an error, if one should derive the phrase *γνωσκειν τον ανδρα* immediately from the Hebrew *יָדָעַתְּ אִישׁ*, and regard it as Hebraism in the New Testament; although it is not foreign to the Greeks. So the phrase *ανηρ φονευσ*, and others of a similar character, are an imitation of the Hebrew, and cannot be proved to be pure Greek by parallel phrases adduced from Herodotus, Xenophon, and Aelian.

To illustrate consideration 4. Pfocher endeavours to prove that *εν* among the Greeks, as well as in the New Testament, denotes the instrumental cause; e. g. *πλεων εν ταις ναυσι*, Xen. and *ηλθε—εν νηι μελαινη*, Hesiod. So Georgi (*Vindiciae* p. 116) endeavours to shew that *ευρισκειν χαριν* is good Greek, from Demosthenes, who uses the expression *ευρισκειν την ειρηνην, την σωτηραν*; as if this mode of phraseology was not rather to be attributed to the Hebrew language. In like manner are most of the passages irrelevant, by which Georgi (*Hierocrit.* p. 36 ff. p. 187) attempts to prove, that the best Greek writers commute the prepositions *εις* and *εν* for each other, in the same way as the New Testament writers. The same objections may be made to Palairet's *Observations*.

Sturtz, in his essay *De dialecto Alexandrina* (Lips. 1784. ed. 2. 1809.) led the way to a right estimation of the style of the New Testament

After this, Keil (*Hermeneut.* p. 11 ff.) and Bertholdt (*Einleit.* 1 Th. s. 155), treated the subject more satisfactorily than preceding writers; although they have by no means exhausted it, nor treated it with that definiteness which a scientific view of it requires. In both respects, Planck (the younger) has far outdone all his predecessors; and he is the first who has clearly and fully unfolded the nature of the New Testament diction, and shunned the errors committed by Sturtz. See his essay entitled *De vera natura atque indole orationis Graec. Nov. Test. Comment.* Gött. 1810. See also De Wette in *A. Lit. Zeitung* 1816, no. 29, s. 306. In the following representations, I shall principally follow Planck.

§ 2. Basis of the New Testament diction.

In the age which succeeded Alexander the Great, the Greek language underwent an internal change of a double nature. In part, a prosaic language of books was formed, *ἡ κοινὴ διαλεκτός*, which was built on the Attic dialect, but was intermixed with not a few provincialisms; and partly a language of popular intercourse was formed, in which the various dialects of the different Grecian tribes, heretofore separate, were more or less mingled together; while the Macedonian dialect was peculiarly prominent. (Sturtz *De dialecto Macedoniae et Alex.* p. 26 ff.) The latter language constitutes the basis of the diction employed by the Seventy, the writers of the Apocrypha, and of the New Testament. The peculiarities of these may be ranked under two heads; viz. those which pertain to the department of the lexicon, and of the grammar.

The older writers on the Greek dialects, particularly on the *κοινὴ διαλεκτός*, are at present nearly useless. This subject is briefly but well treated of by Matthiae § 1—8; still more forcibly, however, by Buttmann, *Ausführ. Griech. Sprachlehre*, p. 1—9;* but best of all by Planck, loc. cit. p. 13—23.

* Translated into English by Prof. Patton, and published as an appendix to his translation of Thiersch's Greek Tables. Tr.

The Egyptian Jews learned the Greek, first of all, by intercourse with those who spoke this language, and not from books;* for they had in the time of Christ a decided aversion to Greek culture and literature; see Ernesti *De odio Jud. advers. lit. Graec.* in *Opusc. philol. crit.* p. 408 seq.† When they appeared as authors, they did not adopt the style of writing employed by the learned, but made use of the popular dialect, which they had been accustomed to speak. The character of this dialect, however, can be only imperfectly known; as the Septuagint, the New Testament, and some of the fathers of the Church, exhibit the only monuments of it; and these are not altogether pure. Since, however, much which belonged to it was peculiar to the later Greek writings; so writers in the *κοινή διαλεκτός*, particularly Polybius, Plutarch, Artemidorus, Appian, etc. and more especially the Byzantine historians, may be used as secondary sources. See Planck l. c. p. 21 ff.

I now proceed to bring the peculiarities of the later Greek idiom, pertaining either to the lexicon or the grammar, under general inspection; and to establish them by adducing the necessary examples. In doing this, however, I build upon the investigations already made by Sturtz, Planck, and Lobeck, to whom the following citations or examples are referred. I shall mark with an asterisk whatever appears to be exclusively the *popular* Greek, and which is not to be found in any profane Greek author.

I. Peculiarities pertaining to the Lexicon.

a) The dialect of the later Greek comprised words and forms of words, belonging without distinction to all the Greek dialects. E. g. the Aëtic; *ὑαλός, ὁ σκοτός, τα δεσμα, αληθειν* (Lob. p. 151). The Doric; *πιαζω, κλεβανος, ἡ λιμος, αλεκτωρ, σκοτια*. The Ionic; *βαθμος, ξυραω, γογγυζω* (Lob. p. 358), *ῥησσω, εκτρωμα, σκορπιζειν*.

b) To words used in the ancient language, it gave new significa-

* That the Jews, in the time of Christ, formed their Greek style, or power of expression in Greek, by reading the Septuagint, naturally makes here no essential difference.

† That a *learned* Greek education cannot be ascribed to the apostle Paul, seems now to be generally acknowledged. A greater versatility in Greek expression than the other apostles, he certainly possessed. This, however, he might well have acquired in Asia Minor, where he had so much intercourse with Greeks, some of whom were men of learning and rank.

tions. E. g. παρακαλεῖν to beseech, παιδεύειν to chastise, ἀμητωρ* sprung from a mother of unknown fame (Philo de Temul. p. 248), ἀνακλινεῖν, ἀναπικτεῖν to recline at table, ἀποκριθῆναι to answer (Lob. p. 108), ἀποτασσεσθαι to renounce, to take leave of (Lob. p. 23 ff), διαπονενομαι* to be indignant, ἀναστροφή life, γαμος* marriage feast, σφῶνιον wages (Sturtz l. c. p. 187.)

c) Words which were seldom used in the old Greek, or only by the poets, were employed in this dialect as common or favourite ones. E. g. βρέχειν to water (Lob. p. 291.)

d) Many words received a different, and commonly a lengthened form, E. g. μετοικεσία, ἱκεσία, καυχῆσις, ἀναθεμα (ἀναθήμα), γενεσία (γενεθλία Lob. p. 104), γλωσσοκομον (γλωσσοκομειον Lob. p. 98, 99), ἐκπαλαι (παλαι Lob. p. 45 ff), αἴτημα (αἴτησις), ψευσμα (ψευδος), βασιλισσα (βασιλεία), ἐκχρύνειν (ἐκχεῖν), ἐλεεινος (ἐλεῖνος Lob. p. 87), ἀργος-η-ον (ἀργος-ον with two endings, Lob. p. 105.)

e) Words altogether new were formed, mostly by composition. E. g. ἀλλοτριεπισκοπος*, ἀνθρωπαρεσκος (Lob. p. 321), αἰχμαλωτίζειν (Lob. p. 442), ἡδυπαθεία, ἀντιλυτρον*, ἐκμυκτηριζειν*, ἀλεκτοροφωνία (Lob. p. 229), ἀποκεφαλίζειν (Lob. p. 341), ἀγαθουργεῖν, διασκορπίζειν (Lob. p. 228), ἐγκρατενομαι* (Lob. p. 442), οἰκοδεσποτης (Lob. p. 373), πανδοχεῖον (Lob. p. 307), ξενοδοχεῖον (Lob. p. 307), ὁδηγεῖν (Lob. p. 429), καμνυεῖν (καταμνυεῖν Sturtz. p. 123.)

The later dialect was peculiarly rich in substantives ending in μα. E. g. καταλυμα, ανταποδομα (Pasar Gram. N. T. p. 571—574). Also in adjectives ending in ινος; e. g. ορθρινος (Sturtz. p. 186), οψινος, πρωινος, καθημερινος. In verbs ending in ωω and ιζω; e. g. ἀνακαινωω, αφυπνωω, δεκατωω*, εξουθενωω*, σθενωω, ορθριζωω*, δειγματιζωω. Compare also παντοτε (διαπαντος, ἐκαστατε). See Sturtz *De dialect. Alex.* p. 187 ff.†

† It was natural that the popular Greek should receive and incorporate many foreign words (appellatives), borrowed with little variation from the languages of the several provinces abroad, where Greek was spoken in connexion with a foreign language. This, however, does not concern the above investigation. For Egyptian words in the Sept. and elsewhere, see Sturtz *De dialect. Alex.* p. 84 ff. Latin and Persian words are also found in the New Testament. See Olearius *De Stilo N. T.* p. 366 ff. Also Georgi *Hierocrit. I.* p. 247 ff. II. passim. For Latinisms, see Marsh's *Michaelis*, vol. I. p. 162, ed. 1802.

II. Grammatical peculiarities.

The peculiarities of the New Testament diction which pertain to the department of grammar, are limited almost entirely to the manner of declining nouns and verbs; and are exhibited in certain forms, which, in the earlier Greek, were either altogether unknown, or not at all used in particular words, or at least were foreign to the Attic dialect; for the mingling of the dialects which were formerly separated, developed itself also in this respect. In reference to syntax, the later idiom has very little that is peculiar. For example, few verbs in it are construed with cases different from those which the earlier dialects are accustomed to employ. Whatever pertains to this topic, will find a more appropriate place under § 4.

That the later dialect which we are considering had peculiarities of its own, in several provinces, is quite probable; as the ancient grammarians, who have written upon the Alexandrine dialect, have asserted, e. g. Irenaeus and Demetrius Ixion; see Sturtz *De dialect. Maced. et Alex.* p. 24. note 4, comp. p. 19. Accordingly, some find Cilicisms in the writings of Paul, e. g. Jerome *Ad Galasiam quest.* 10, tom. IV. edit. Martianay, p. 204. Still, however, the four examples which this father produces are not decisive; see Marsh's *Mich.* I. p. 152. As we can now have access to no source of evidence respecting Cilicisms, we must dismiss this investigation, rather than build on empty hypotheses. Comp. Stolberg *De Cilicisms a Paulo usurpatis*, in his *Exercitiatt. Ling. Graecae*.

§ 3. Hebrew-Aramaean complexion of the N. Test. diction.

The popular Greek dialect was not spoken and written by the Jews, without some intermixtures of a foreign kind. Particularly did they intermix many idioms and the general complexion of their vernacular language. Hence arose a Judaizing Greek dialect; which was in some good measure unintelligible to the native Greeks, and became an object of their contempt.* All

* For example; a native Greek could understand the phrase *ἀφεῖν τὰ ὀφειλήματα ἡμῶν* Matt. 6: 12, only as having respect to a debt or a fine (Demosth. adv. Timoc. p. 468 A), and *ἀμαρτήματα ἀφίεναι* Mark 4: 12, he would regard as meaning merely to permit an error or

the idioms of the vernacular language of the Jews, which have been transferred to the Septuagint and the New Testament, have been ranked under the general appellation of *Hebraisms*; to which, however, many phrases have been assigned, that more properly should be named *Aramaicisms*, or which belonged to the popular Greek.

All the nations, who after Alexander's death came under Greek rule, and gradually adopted the language of their conquerors in the common intercourse of life, particularly the Syrians and Hebrews, spoke the Greek less purely than the native Grecians, and enstamped upon it more or less of the characteristics of their respective vernacular tongues. Since now all the Jews who spoke the Greek language, are commonly called *Hellenists*, (whether rightly, see Morus' *Herman*. P. I. p. 227 ff.) so the dialect used by them has obtained the appellation of *Hellenistic*; see Buttman's *Ausführ. Gram.* p. 7, and in Patton's translation, note 12. On this account, the New Testament diction has been called Hellenistic. It was not Drusius, however, (Comm. on Acts 6: 6) who first employed this appellation, but Joseph Scaliger.

The Hebraisms of the New Testament have often been collected together, and with a copiousness that deserves commendation. Vorstius, Leusden, Olearius (*De stylo Nov. Test.* p. 232 ff.), and Hartmann (*Linguist. Einleit. in das Studium des N. Test.* p. 382 ff.) have done this best. Still, this matter should have been executed with more regard to the principles of criticism. Almost all the writers on this subject, are liable to the imputation of several errors, viz.

1. 1. They did not bestow sufficient attention on the Aramaicisms of the New Testament diction.* It is well known, that the Syro-Chaldaic,

is, i. e. not to hinder it. On the other hand, such phrases as *προσωπον λαμβανειν, λογιζεσθαι εις δικαιοσυνην, σπλαγγνα Ιησου Χριστου*, would appear totally destitute of sense. It is not to be wondered at, therefore, that the transcribers or possessors of manuscripts of the New Testament, when skilled in classical Greek, should have indulged in corrections which would bring the style of them nearer to elegant Greek. See Hug's *Einleit. ins N. Test.* 1 Th. 2 Ausgabe, p. 137.

* Many idiotisms of the New Testament may be regarded as either Hebraisms or Aramaicisms. E. g. *εἰς* used as the definite article; and the frequent

and not the old Hebrew, was spoken by the Jews of Palestine in the time of our Saviour. On this account, many of the current expressions in that language must have been introduced into the Greek which was spoken by the Jews. Among the older writers, however, Olearius has a section *De Chaldaeo-Syrraismis N. Test.* p. 345 ff. (comp. Georgi *Hieracrit.* I. p. 187 seq.) In later times, much that pertains to these idioms has been collected by Boysen (*Krit. Erläuterungen des Grundtextes des N. Test. aus der Syr. Uebersetz.* 1761); Agrell (*Orat. de dictione N. Test.* 1798; and *Oriola Syriaca*, 1816. p. 53—58); and Hartmann; (ut supra 382 ff.) In like manner, several earlier interpreters have now and then adverted to this subject; see Marsh's *Michaelis*, vol. I. p. 135 ff. and Bertholdt's *Einfleit.* I Th. p. 158. Here, finally, belong the Rabbinisms; see Olear. ut sup. p. 360 ff. Georgi ut sup. p. 221 ff. For the explanation of these, much useful matter may be found in Schoetgen's *Hbr. Hebraeae*.

2. The dissimilarity of style among the New Testament writers was almost wholly neglected by the authors in question. Consequently, from their collections it would appear as if all parts of the New Test. equally abounded in Hebraisms. But in respect to this, there is no small dissimilarity; for Matthew, Luke, John, Paul, and James, can by no means be ranked together, in regard to the frequency of Hebraisms in their writings. Moreover the authors above cited did not shew the relation of the New Testament diction to the style of the Septuagint; although, with all its similarities, it also exhibits many discrepancies. Generally, the style of the Septuagint is more Hebraistic than that of the New Testament.

3. These writers also ranked much under the appellation of Hebraisms, which was not unusual among the Greek prose writers; and generally they appear not to have had clear and definite ideas of what was to be regarded as Hebraism; see De Wette in der *A. L. Zeitung* no. 39. p. 306. For example, they employed this word in a three-fold sense; viz.

a) To denote such words, phrases, and constructions, as belonged

use of *εἰς* with a participle, instead of a verb in a definite tense. But we ought rather to regard these, and such like peculiarities, as Aramaeisms, because they are more frequent in the Aramaean language, and are found in Hebrew almost exclusively in the later authors, who lean to Aramaeism. Finally, what has been said in respect to this topic, is applicable only to the New Testament; in the Septuagint we do not meet with Aramaeisms.

exclusively to the Hebrew-Aramaean language, and correspondent to which nothing could be found in the Greek prose writers. E. g. *ἀφ' ἑλλημάτων ἀφιέναι, πρόσωπον λαμβάνειν, μαρτυρίαν* in the sense of *doctrine*, etc.

b) To denote words, phrases, and constructions, which now and then occur among the Greeks, but which are derived immediately from the vernacular language of the writers of the New Testament. E. g. *ἀληθινός probus* (Demosth. 113. 17); *ἀνάγκη distress, trouble*, (comp. Diod. Sic. IV. 23) corresponding to the Hebrew *רָצוֹן, מְצָרָה, צָרָה, חֵרֶף*. *Θεὸς ἀπαντησὶν* like *רָאָה יְהוָה* (comp. Diod. Sic. XVIII. 89. Polyb. V. 26); *ἀνομινεσθαι* to *commence discourse*, like the Hebrew *רָאָה* (Aristenæst. I. 22. Lucian. Demon. 26); *ὀνειρεῖν, θρηνησθαι* Gal. 6r7 (Aristot. Rhet. III. 3.) comp. Prov. 22:8; *ἐσθίειν* to *destroy*, to *terminate*, (Max. Tyr. 38.) comp. *כָּחַל*.

c) To denote such words, phrases, and constructions, as are equally common both in Hebrew and Greek, and respecting which it must be doubtful whether they are to be regarded as constituent parts of the popular Greek spoken by the Jews, or as derived from their own vernacular idiom. E. g. *φυλάσσει νόμον, αἶμα caedes, ἀνὴρ* with an appellative e. g. *ἀνὴρ φανεύς*. This last observation applies to many grammatical phenomena, which Haab has brought forward in his Hebrew-Greek grammar; e. g. in respect to the demonstrative meaning of the article; in respect to the so-called *genitive of the object*, etc.

From what has already been said, it is plain that there are two kinds of Hebraism in the New Testament, which ought to be distinguished. The one we may call *perfect*; the other, *imperfect*. By the former we understand such words, phrases, and constructions, as exclusively belong to the Hebrew (Aramaean) language; and therefore must have been derived from it, and introduced into the language of the New Testament. By the latter, we understand all words, phrases, and constructions, which although they may be found in the Greek prose writers, yet probably were derived from the Hebrew (Aramaean) language. This we may argue from the fact, that the latter dialect was more familiar to the New Testament writers than the Greek written language, and that such words, phrases, and constructions, were more frequent in their vernacular language than in the Greek. The difference here made between Hebraisms, seems to have been felt by De Wette, and expressed in words (ut supra. p. 319) as follows; "There is certainly an essential difference whether a phrase be not

Greek at all, or whether it has some point of union in the Greek, to which it could attach itself."

This is not the place to exhibit a full catalogue of all which I deem to be Hebraisms in the New Testament. I shall content myself with simply designating the classes into which they may be divided, and adducing a few examples to support such a division.*

The Hebraisms of the New Testament which pertain to the lexicon, consist of the following classes of words; viz.

a) Of words which were formed by the Jews, after the analogy of certain Hebrew words. E. g. *σπαραγγιζεσθαι*, which stands in the same relation to *σπαραγγω*, as *רָחַם* to *רַחֲמִים*; *ἐνωτιζεσθαι*† equivalent to *רָאָה*; *δεκαδου* (*δωδεκα*) like *עֶשְׂרִים* Ex. 28:21. Acts 19:7. Whether *χαριτω* is to be classed with these is doubtful; as this word may be a production of the later Greek, like many others in *σω*.

b) Of words which, besides a usual Greek signification, have also another meaning common to correspondent words in the Hebrew. E. g. *δικαιοσυνη* *ahna*, liberality, i. q. *צְדָקָה*; *μαρτυριον* *precept*, i. q. *עֲדָה*, *עֲדוּת*; *ανεμοι* *region of the heavens*, i. q. *רַדְדוּת*; *ῥημα* *thing, something*, i. q. *דָּבָר*; *ἐξομολογεσθαι* *to praise, to applaud*, i. q. *הִלָּלָה*; *ἀποκρνεσθαι* *to begin discourse*, i. q. *עָנָה*. Compare also in Wahl, *εἰρηνη*, *ὁδος*, *περιπατειν*, *ἀναγγελειν*, *ἀνιστημι*, *εἰσακουειν*, *ἐκλεγειν*, *αιωνες*. So also *ἀναθημα* belongs to this class of words; since among the later Greeks it signifies the same as *ἀναθημα*, i. e. *an offering consecrated to the Divinity*, and in this respect it compares well with *תָּרִם*; but in the Sept. and New Testament, it bears the signification of *something devoted to destruction, something that should be destroyed*. From this noun is formed the verb *ἀναθεματιζειν*, which is analogous to *הִתְרִים*.—ARAMAËISMS of this class are *δυναμις* *miracle*, i. q. *בְּרִיָּאָה*; *κοιτωσασθαι* *to cohabit*, i. q. *סָבַל*, *לָבַל*; *λεγειν* *to command*, i. q. *אָמַר*; *δεχεσθαι* *to hear, to follow*, i. q. *קָבַל*; *κοιμασθαι* *to die*, i. q. *דָּבַק*.

c) Of whole phrases which imitate the Hebrew; and although they

* Among the lexicographers of the New Testament, none has separated the Hebraistic part from the pure Greek with more care and skill, than WAHL in his Lexicon. To him I refer in a particular manner.

† Verstius, Fischer (*Probus. de vitis Lox. N. T.* p. 693), and Startz (*De dialect. Alex.* p. 166), hold this word to be a production of the Alexandrine Greek idiom. Their reasons, however, do not seem to be satisfactory.

may severally be found in Greek, yet the connexion of them in such a manner is altogether oriental. E. g. *προσωπον λαμβανειν*, i. q. *פָּנֵי אִישׁ לִקְחֹת*; *αἷμα εκχεεν*, i. q. *כָּדָרַם שָׁפַךְ*; *ζητειν ψυχην*, i. q. *שָׁפַךְ נַפְשׁוֹ*; *απερχεσθαι v. ακολουθειν οπισω*, i. q. *לָקַח אַחֲרָיו*; *διωκειν την αγαπην v. δικαιουσυνην*, i. q. *הִלָּךְ*; *οφθαλμος πονηρος*, i. q. *עֵינַיִם רָעִים*. ARMAEISMS of this kind, or RABBINISMS, are *οφειλημα αφιεναι*, i. q. *לְקַח חַטֹּאת*; *σὺρξ και αιμα* instead of *ανθρωπος*.*

Many Greek words, moreover, are used by the New Testament writers in a kind of technical way, i. e. to express the peculiarities of the Christian religion; so that a third class of words pertaining to the New Testament diction grows out of this circumstance, and may be termed *peculiarly Christian*; see *εργα, πιστις, δικαιουσθαι, πληροσθαι*, etc. But as complaints are found in the Talmud of the use of such words, it would perhaps be difficult to shew that the apostles have introduced any words altogether new.

The *grammatical* Hebraisms may be found in the following section.

§ 4. Grammatical character of the New Testament diction.

In respect to the grammatical character of the New Testament diction, both the elements above described, as forming a part of the language, may in general be distinguished in it, (§ 2. II. § 3.) The basis of it consists of the peculiarities of the later Greek language, which however develop themselves in modes of declining, rather than in syntactical construction. In the use of all the parts of speech, the Hebrew idioms and modes of construction combine with these; yet still, so as that the *grammatical* Hebraisms of the New Testament are much fewer than those which belong to the *lexicon*. In this respect, therefore, the diction of the New Testament, as to purity, is greatly superior to that of the Septuagint.

* The Jewish Greek in a peculiar manner uses *δαιμονιον* in the sense of *evil spirit, devil*. This was connected with the idea which the Jews entertained of the heathen gods, believing them to have once been devils incarnate.

The history of language in general teaches us, that changes made by the progress of time are much greater in the department of the lexicon than in that of the grammar; i. e. the meaning of words changes more than their forms. This is true as applied to the Greek language. Only a few grammatical changes appear in the later Greek; and these consist principally in a greater copiousness of forms. For example; we find several modes of declining nouns and verbs, which either were not used by the earlier Greeks, and were formed in later times by abridging or prolonging the original forms; or which belonged only to the peculiarities of particular dialects. Of the latter kind are such inflections as the following, viz.

a) Attic; e. g. τιθεασι, ηβουληθην, ημελλε, βουλει (βουλη), οψει.

b) Doric; e. g. ητω (εστω), αφεωνται (αφεινται).

c) Aeolic; aorist opt. in εια; although this mode of declining early passed into the Attic dialect.

d) Ionic; e. g. ηρηει, ειπα 1 aorist.

As forms unknown to the ancient language may be adduced, dat. νοι, imper. καθου, perf. εγνωκαν (for εγνωκασι), aor. 2 and imperf. like κατελιποσαν, εδολιουσαν, aor. 2 as ειδαμεν, εφυγαν. In particular, many tenses belong here, which in other respects have a regular inflection, but for which the ancient language used different tenses. E. g. εγεννησα (εγεννησαμην), εβλαστησα (εβλαστον), κλεπω (κλεπομαι), κερδισω (κερδανω), and many others; see §§ 6—11. Finally, the catalogue of later inflections by Greek grammarians, might be enlarged out of the New Testament. See below, πιεσαι, φαγεσαι, § 9. 1. d.

Very few *syntactical* peculiarities are found in the later Greek dialect. These are developed mostly by a negligent use of the modes of verbs with particles. In the New Testament we may rank under this head, όταν with the indic. (§ 35. 9); ινα with ind. pres. (§ 35. 5. a); γινεσθαι with the acc. (§ 23. 5. a); προσκυνειν with the dat. § 24. 1. a. (Lobeck p. 463); and after μελλειν, θελειν, etc. follows more often the inf. aor. (Lobeck. p. 747.)

The *grammatical* Hebraisms of the New Testament, which have been so multiplied by biblical philologists, particularly by Haab, I shall divide into two classes. (§ 3. p. 29, 30.)

I. PERFECT HEBRAISMS. For example, ου πας for ουδεις (§ 20. 1); the periphrastic expression of the nominative by εις, in such forms as ειναι εις, γινεσθαι εις (§ 22. 3); the fem. adj. instead of the neut. gender (§ 26. 2. b, note 2); such connexions as τα κρυπτα της αισχνης (§ 27. c),

and *τα ῥήματα τῆς ζωῆς ταύτης* instead of *ταῦτα* (§ 26. 2. b, n. 1); periphrastic expressions of the superlative, as *εὐλογημένη ἐν γυναιξί* (§ 29. 1. n. 1), *ἀγία ἁγίων* (§ 29. 2); the designation of distributives by the doubling of numerals, as *δυο δυο* instead of *ἀνά δυο* (§ 30. 2); the form of oaths, as *εἰ δοθησεται* (§ 48. 2); imitations of the Heb. inf. absolute, as *ἀπείλη ἀπειλησόμεθα* (§ 47. 1); constructions such as *ὁμολογεῖν ἐν τινί* (Aramaean, see Peshito in Acts 23: 8. 1 John 1: 9. Mich. *Syr. Chrestom.* p. 28); *ἐσθιῖν ἀπο τῶν ψυχίων, διδάσκειν ἐν τινί, ἀποκρυπτεῖν ἀπο τινος* (§ 23. § 25); *προστίθεναι πεμψαί* (§ 47. 2); the designation of the dative by *ἐν* and *εἰς*, etc. see Wahl on these words.

II. IMPERFECT HEBRAISMS. These may be divided into two kinds; viz.

a) Such constructions as are more frequent in Hebrew than in Greek prose; and which may be regarded as very nearly like the perfect Hebraisms. E. g. *τό γνωστον του θεου* for *γνώσις του θεου* (§ 26. 1); *παρά* and *ὑπέρ* for a periphrasis of the comparative (§ 28); the positive for the superlative (§ 29. 1); *εἰς* for *πρωτος* (§ 30. 1); a participle with *εἶναι* for a finite verb (§ 39. 2); the participle passive of the praeter for the participle in *du* (§ 39. 6 note 1); nouns for adjectives and adverbs (§ 26. 2. § 47.)

b) Such constructions as are equally common to Greek and Hebrew; in regard to which we can merely say that the New Testament writers more probably borrowed such idioms from their vernacular language. E. g. the use of the nom. for the voc. (§ 22. 2); the nominative absolute (§ 22. 1); the elliptical construction of the comparative, as *μαρτυριαν μείζω* (sc. *μαρτυρίας*) *Ἰωάννου* (§ 28. 4); zeugma et constructio praegnans (§ 31. 3); the imperative in a permissive sense (§ 37. 1); the omission of the personal pronoun after active verbs (§ 16. 1.)

Imaginary Hebraisms are the *pluralis excellentiae* so called (§ 21. 3. n. 1); and such connexions as *σαλπιγξ του θεου* (§ 29. 3), which have been erroneously regarded as a periphrasis for the superlative.

A comparison of the Sept. will soon shew, that the language of it is, in a grammatical respect, much more Hebraistic than that of the New Testament, even in those books which are not closely translated; a circumstance which hitherto has been but little regarded.* Haab, for example, attributes Hebraism to the New Testament, in a number of

* J. C. Schwartz's *Observatt. quaedam de Stylo Sept.* (in his edition of *Olqaz. De Stylo N. Test.* p. 294—345) contain many valuable things; but they rather hint at the principal object, than give a comprehensive view of it.

cases, merely because he finds it in passages cited from the Septuagint, which are never employed by the New Testament writers. A few examples may serve to support this assertion. The feminine of the pronouns, he says, and of adjectives also, stands very frequently for the neuter; as in Judg. 19: 30. Ps. 27: 4. 119: 50. In the New Testament this occurs but *once* (§ 26. 2. n. 2). So also the participle with a finite verb, for the designation of the infinitive absolute, comp. 1 Sam. 20: 6 *ἐν ἐπισκεπτομένῳ ἐπισκεψηται*. Judg. 15: 2 *μισῶν ἐμισήσας*. Gen. 43: 2, 37: 8. Job 13: 7. Ex. 22: 17. Judith 2: 13. In other places the same is expressed by a use of the ablative case; e. g. Gen. 3: 4 *ἀνθάναντες ἀποθανεῖσθε*; comp. Is. 30: 19. Jer. 46: 5. Gen. 43: 3. In the N. Testament this does not at all occur. [But see Acts 23: 14 which however, exhibits the language of the enemies of Paul, who were Jews.] Again, *ἐς* for the indefinite article, in many places, as Gen. 21: 15. Lev. 13: 2. 1 K. 20: 35. 1 Macc. 7: 16; the addition of a superfluous personal pronoun after the relative, Ps. 10: 28; the periphrastic designation of Hiphil by adding *ποιεῖν* to the verb, as Job 5: 18 *ἀλγεῖν ποιεῖ*; comp. 14: 13. Deut. 32: 39. Is. 29: 21. Jer. 28: 15. In the New Testament this never occurs. Further, the imitation of *אֶחָד אֶחָד* — *ἓξ ἄλλῃ ἄλλῃ*, Gen. 13: 11 *ἑκάστος — ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ*. Gen. 11: 3 *ἀνθρώπος τῷ πλησίον αὐτοῦ*, occurs not at all in the New Test. So the designation of the comparative by the positive with *ἢ* or *ὑπὲρ* (ἢ) following, as in Hos. 2: 7. Jer. 8: 3. Jon. 4: 3. 1 Sam. 15: 28. Ecc. 4: 3. 6: 3. 7: 2. 1 Kings 2: 22; the paraphrastic designation of the adverbs *very much*, *repeatedly* (comp. *רַבְרַב, שׁוּב, רַב־רַב*) 2 K. 21: 6 *ἐπλήθυνε τοῦ ποιεῖν πονηρὸν*. Gen. 8: 12 *οὐ προσέθετο τοῦ ἐπιστρέψαι*, comp. Ex. 10: 28. 1 Sam. 15: 35. Job 7: 7 (in the New Testament very seldom); the singular of the impersonal verb, Prov. 24: 29. 1 Sam. 3: 9. Is. 24: 10 (of doubtful occurrence in the New Testament); the repetition of the same noun to express distribution, or for another purpose (Gesen. p. 669. Stuart § 169) Gen. 32: 16. 2 K. 17: 29. Ex. 8: 14. 2 K. 3: 16; the designation of the optative by an interrogation expressive of wishing, as 2 Sam. 15: 4 *τις με καταστήσει κριτὴν*. 23: 15 *τις ποιεῖ με ὕδαρ*. Num. 11: 29. Deut. 28: 67. Cant. 8: 1, which does not occur in the New Testament.

In characterizing the language of the New Testament, it must not be forgotten, that to several writers belong peculiarities which are found only or particularly in them. The individual character of the apostles as writers, exhibits itself particularly in the departments of rhet-

oric or the lexicon; still there are not wanting constructions and phrases, which appear as favourite ones in one writer, although they seldom or never occur in another. This is peculiarly the case with the relative position of words, as Gersdorf has fully shewn. It may be added here; that the diction of Paul bears a near relation to that of Luke. Finally, the author of the Apocalypse, as is remarked by others, has many grammatical peculiarities, or to speak more definitely, anomalies, particularly in the use of cases and tenses; although the manuscripts do not accord in all the instances. In the mean time it may suffice here to refer, for the proof of what has been now said, to those sections of this work, in which such individual characteristics in the writings of the apostles are brought to view and explained. Comp. § 12. 1 note 7; 3. § 18. 6 note. § 18. 3. n. 1. § 23. 7. § 27 note 2. § 38. 3. n. 2. § 39. 7 note. § 49. § 50.

Lastly, it is plain, that in all our investigations respecting the grammatical character of the New Testament diction, the variety of the readings must be diligently investigated. On the other hand, it is also clear, that criticism on the words of the New Testament writers can never be successfully managed, without a fundamental knowledge of their peculiarities, both as it respects the lexicon and the grammar.

PART II.

FORMS OF WORDS.

§ 5. *Apostrophe, contraction, crasis.*

THE concurrence of two vowels, which was so carefully avoided by the Greeks, (and particularly by the Attics,) as producing harshness of sound, is not at all uncommon in the New Testament.

1. An *apostrophe* at the end of words which terminate in a short vowel, is not unfrequently neglected.

Examples of this kind are very numerous. The following are selected merely from the Gospels. Matt. 2: 1 *απο ανατολων*. 8: 9 *υπο εξουσιαν*. Mark 2: 17 *αλλα αμαρτωλους*. 7: 5 *επειτα επερωτωσιν*. 11: 33 *ουδε εγω*. Luke 19: 42 *και γε εν*. John 1: 3 *ουδε εν*. 5: 44 *κατα αλληλων*. In manuscripts this mode of writing is often found, where the common text does not exhibit it; e. g. Acts 26: 25 *αλλα αληθεις* in 2 Vienna manuscripts and Cod. Diez. 2 Cor. 12: 14 *αλλα υμεις* Cod. Diez. etc. In other manuscripts the omission of the apostrophe is corrected; e. g. 2 John 5 *αλλ' ην* in Cod. Diez. and thus in several other cases.

That a neglect of the apostrophe was common among the Ionic writers, is well known. On this account, the older biblical philologists have named such neglect in the New Testament, *Ionismus*. It should however be mentioned here, that the Attic prose writers also not unfrequently neglected the apostrophe; although the examples of this, produced by Georgi in his *Hierocrit. Sacer* (l. p. 143) are not all to be relied upon. See Buttman *Fugführ. Gram.* p. 124 ff.

In respect to the forms *οὐτω* and *οὐτως*, there is a great want of uniformity in the manuscripts, some having exclusively one form only, (e. g. Cod. Diez. nearly always *οὐτως*). The same is true of the *ν εφεληπυστικον*, which, in many manuscripts, stands almost every where after a verb ending in *ι* or *ε*, contrary to good usage. So Cod. Diez. in Acts 9: 4. 24: 7. al. See Buttmann l. c. p. 92 ff. In respect to *αχρη* and *αχρης*, see Lobeck ad Phrynicum p. 14.

The *ι* in *ουχι*, as is well known, is not omitted by apostrophe; e. g. 1 Cor. 6: 1. Rom. 3: 27. al. In regard to *χρησθ'* (i. e. *χρηστα*) *ὁμιλια* 1 Cor. 15: 33, respecting which some have doubted, see Georgi p. 186.

2. *Contractions* which are common elsewhere, are sometimes omitted; although this is rather unfrequent, and takes place only in respect to certain forms of nouns.

The forms of nouns, in which the usual contractions are omitted, are *οσδα*, *εβρεω*, for *οσα*, *οσρων*, Eph. 5: 30. Heb. 11: 22. Matt. 23: 27. *ορεων* for *ορων* Rev. 6: 15. *χελεων* for *χελην* Heb. 13: 15. *νοι* for *νη* 1 Cor. 1: 10. 14: 15. Rom. 7: 25. The same takes place not only among Ionic but Attic writers also. See Eurip. Oræst. 403. Plat. Phæd. p. 728. Aristot. Prob. 26. 55. Analyt. post. 1. 10. Eurip. Hec. 1071. al. See Georgi p. 144. Matthiæ § 69.

3. Examples of *crasis* in the New Testament are not unfrequent. Comp. Matthiæ § 53 ff.

E. g. *κακει* Matt. 5: 23. Mark 1: 35. Acts 14: 7. *καγε* Matt. 10: 32, 33. *κακεινος* Matt. 15: 18. 20: 4. *καν* Matt. 21: 21. *κακαθεω* Mark 10: 1. *καμε* John 7: 28. *τουραντιον* Gal. 2: 7. *τουνομα* Matt. 27: 57. Similar contractions are pointed out by Georgi, in Thucydides, Isocrates, Plato, and Herodotus. See his *Hierocrit.* p. 27 ff and Wyse *Dialectol.* p. 17—21. Respecting the form *επ* for *επιστα*, see below in § 10. 2.

4. According to Sturtz (*De dialect. Alex.* p. 116 ff.) the Alexandrians had their peculiar orthography, which not only exchanged letters for each other, e. g. *αι* and *ε*, *ε* and *η*, *ι* and *ει*, *γ* and *π*, but also added superfluous ones, e. g. *εχθες*, *βασιλεαν*, *νυκταν*, *φθανειν*; or omitted those which were necessary, e. g. *γεννηματα*, *δυσεβης*, *ενοσχο*. They also neglected the methods of avoiding harsh sounds, practised by other Greeks (Buttmann p. 24 ff. Ev. trans.) writing, for example, *κρυπτα*

θεῖς; ὑπεκτανπασε; εὐχοφίον; συνδαλδύμα. These peculiarities are found partly in many old Egyptian manuscripts of the Sept. and N. Test. e. g. Cod. Alex. Cod. Vat. Cod. Ephrem. rescript. Cod. D. (Bezae or Cantab.) Cod. Boerner. Cod. L. (see Hug's *Einsicht ins N. Test.* 2 ausg. 2 Th. p. 256 ff); and partly in Coptic and Greek-Coptic monuments (Hug. p. 256), with more or less uniformity; and consequently it is probable, that they are not to be dismissed as mere capricious changes in orthography, made by transcribers; see Planck ut sup. p. 25.

§ 6. Nouns; unusual inflections in the first and second declensions.

1. Proper names of the *first* declension ending in *as*, make the genitive throughout in *α*.

E. g. *Ἀρετα* 2 Cor. 11: 32. *Βορρα* Luke 13: 29. Rev. 21: 13. *Καίφα* John 18: 13. *Κλώπα* John 19: 25. *Στεφανα* 1 Cor. 1: 16. 16: 15. *Σαρανα* Rev. 3: 9 and elsewhere; see Acts 11: 39. John 21: 2. 15: 16. 18: 13. 2 Thess. 2: 3. Col. 1: 7. The same form occurs not unfrequently among the Attics; e. g. Thucyd. V. 10 et 25. Xen. Anab. III. 4. 13. Agesi. I. 5. Comp. Georgi p. 151. Matthiae § 67. 4.

2. The dative of the *second* declension is sometimes in *οι*.

E. g. *voī* (like dec. 3) from *vous*, 1 Cor. 1: 10. 14: 15. Rom. 7: 25. In common Greek it is *voφ* or *voφ*. Except in the New Testament, the form *voī* is found only in the ecclesiastical fathers, in Simplicius ad Aristot. Phys. XXXI. 25, and in Philo Leg. allegor. p. 58. See Fischer ad Weller. II. p. 181. Buttmann Dec. II. Lobeck ad Phryn. p. 453.

3. The accusative of the *second* declension is sometimes in *ω*.

E. g. *Ἀπολλω* (from *Ἀπολλως*) Acts 19: 1. 1 Cor. 4: 6 instead of *Ἀπολλων*; compare Acts 18: 24. (The gen. is regularly *Ἀπολλω·ι* 1 Cor. 3: 4. 16: 12.) The Attics are accustomed to omit the *ν* in the accusative; comp. Xen. Cyrop. I. 6. 19. Lucian tom. V. p. 77. As to the name *Ἀπολλων*, see Plat. Cratyl. p. 728 A. Respublic. 3. p. 618 B. comp. Georgi p. 27. Matthiae § 70. 1. According to some manuscripts *την* *Κω* in Acts 21: 1 belongs here (Matthiae ut supra); but others have the

common form *την Κων*, as has Cod. Diez. Both of these endings in the accusative occur in common Greek; see Schol. ad Iliad. XIV. 255.

§ 7. Nouns; unusual inflections in the third declension.

1. In the *third* declension the following peculiarities occur in the cases of the singular.

(a) The gen. *ἡμῶν* Mark 6: 23, from the neuter *ἡμῶν*; comp. Dio Chrysos. VII. p. 99. Buttmann p. 195. The common form is *ἡμῶντος*; see Fischer Prolus. p. 667.

(b) The dat. *ᾧ* (Ionic), instead of *ᾧ*, Luke 1: 36; for which however the vulgar text has *ᾧ*. Comp. Eccus. 8: 50. 1 K. 11: 4. and see Matthiae § 84 note 1.

(c) The accusative *ὄν* John 5: 11, 15; Tit. 2: 8. Among the Attics there is another contraction, viz. *ὄν*; comp. Matthiae § 113. 1. Eustath. ad Odys. VIII. p. 196. Heindorf ad Plat. Charmid. p. 64. Gregor. Corinth. edit. Schaefer, p. 163.

2. In the plural the following forms occur, viz.

(a) The dative *δυσιν* Acts 12: 6, analogous to the third declension. Thucydides also has *δυσιν ἡμετέροις*, and so Hippoc. and others, instead of the common form *δυσιν*. See Lebeck ad Phryn. p. 210. Wahl Lex. art. *δυσιν*. Matthiae § 138. Buttmann § 64. 2.

(b) The accusative ends in *εις* from nouns whose nominative is in *εις*. E. g. *γόνεις* Matt. 10: 21. Luc. 2: 27. *γραμματεῖς* Matt. 23: 34. etc. So also among the Attics; see Matthiae § 82. 5. Fischer Prolus. p. 663. although the ancient grammarians reject this form; see Buttmann § 47. 1.

(c) In respect to the uncontracted forms, *οστεα*, *οστεων*, etc. see above § 5. 2.

(d) In one instance occurs the contraction of the neuter *ἡμῶν* used substantively, Luke 19: 8; concerning which the same may be said as was above remarked in respect to *ἡμῶντος*. The common form is *ἡμῶντα*, without contraction. Comp. Fisch. Prol. p. 667. Buttmann § 46 note 5. p. 96.

NOTE. From *κλεις*, the common form *κλειδα* occurs Rev. 20: 1; and also the unusual one *κλειν* Rev. 3: 7, although many manuscripts read here *κλειδα*. In the plural, we find *τας κλεις* Matt. 16: 19. Rev. 1: 18. It is usually *κλειδας* without contraction; see Buttmann § 53, article *κλεις*.

§ 8. Nouns; inflection of foreign and indeclinable words.

1. For some oriental names, imitating the Greek, the Septuagint and New Testament writers have introduced a simple method of inflection; in which the genitive, dative, and vocative have one form, and the accusative & final.

To this class belong the nouns *Ἰησοῦς*, gen. *Ἰησοῦ* Matt. 26: 69, dat. *Ἰησοῦ* Matt. 26: 17. voc. *Ἰησοῦ* Mark 1: 24. acc. *Ἰησοῦν* Matt. 26: 4. Acts 20: 21. So *Ἀεὶ* or *Ἀεὶς* Luke 5: 29. gen. and dat. *Ἀεὶ*, accus. *Ἀεὶν* Mark 2: 14.—The Egyptian name *Θαμὺς* is declined like *Ἰησοῦς*, Plat. Phaed. p. 274.—*Μωϋσῆς*, in the Septuagint, is gen. *Μωϋση* Ex. 18: 12. dat. *Μωϋση* Ex. 2: 21. accus. *Μωϋσην* Ex. 3: 14. voc. *Μωϋση* Ex. 3: 4. In the New Testament, gen. *Μωϋσεως* Luke 24: 27. dat. *Μωϋση* John 5: 46. accus. *Μωϋσᾶ* Luke 16: 29. The genitive and dative are derived from *Μωϋσευς*, although this form does not actually occur.* Both forms of the accus. occur in Fabric. Cod. Pseud. V. T. II. p. 108.

2. Many Hebrew proper names, which might be inflected after the third declension, are treated in the Septuagint and the New Testament as indeclinable.

E. g. *Ἀαρῶν*, in the gen. Heb. 7: 11. dat. Ex. 7: 9. acc. Ex. 7: 8. Comp. Matt. 1 and Luke 3: 23 ff. So gen. *Ἰερεχ* Deut. 32: 49. Matt. 20: 23. accus. Luke 10: 30; but gen. *Ἰερεχου* 3 Esdr. 5: 44, and *Ἰερεχευς* Strabo; dat. *Ἰερεχ* Procop. de aedif. Just. V. 9, and *Ἰερεχοι* Suidas in verb. *Ἰερεχευς*, Jos. Bell. Jud. I. 16. accus. *Ἰερεχουρα* Fabric. Cod. Pseud. V. T. II. p. 58. *Ἰερουσαλημ* is the dative form Gal. 4: 25, for which the form *Ἰεροσολυμα* occurs, inflected as a neuter noun Matt. 20: 17. al. In Luke 2: 41 gen. *τὸν πατέρα*†

In Rev. 1: 4, a whole phrase is treated as indeclinable; e. g. *ἀπὸ ὧν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος*. See other examples of omission as to declension in the Apocalypse, below in § 27 note 2.

* So *ῥεύς*, *ῥέα*, *ῥεύς*, come from *ῥεύς*, which, however, is obsolete; see Lobeck ad Plurym. p. 68 ff.

† So in the fathers; see Suicer Thesaurus II. p. 607. Ephiphanius declines the plural *τα πατέρα*, Haeres. 11. p. 19.

§ 9. *Verbs; unusual inflections of regular verbs.*

1. In respect to the inflections of the tenses.

(a) The praeter and aorists sometimes receive the temporal augment instead of the syllabic.

E. g. *ημελλε* Luke 7: 2 (otherwise in Luke 10:1.) *ηβουλησθη* 2 John 12. *ηδυνηθησαν*, *ηδυνηθημεν*, *ηδυνατο*, Matt. 17: 16, 19. 26: 9. So the Attics often in respect to these three verbs; see Matthiae § 163 note 3. Georgi p. 32. Buttmann § 76 note 5.

(b) The perfect has sometimes a reduplicate form.

E. g. *εληλυθα* (pluperfect *εληλυθει*) Acts 8: 27. 9: 21. Luke 8: 2. John 8: 20. So *ακηκοα* John 4: 42. 1 John 1: 1. Luke 7: 24. *απολωλος* Luke 15: 4. This is common to the Ionian dialect, and especially to the Attic; see Matthiae § 168. 2. compare Lobeck ad Phryn. p. 31.

(c) The Attic form *ειληφα* is used instead of *λεληφα*.

E. g. Rev. 2: 27. 3: 3. 11: 17. Compare Matthiae § 165. 2.

(d) Tenses, formed in other respects after the analogy of the second aorist, assume, in the Septuagint, the ending of the first aorist.

E. g. *ειδαμεν* 1 Sam. 10: 14 (Acts 4: 20 in Cod. Alex.) *ειδαν* (see Sturtz *Dial. Alex.* p. 61.) *εφυγαν* 2 Sam. 10: 14. *ευραν* 2 Sam. 17: 29. *επαγαμεν* 19: 42. etc. In the New Testament, compare *ειψαμενος* Heb. 9: 12. In other passages this form is omitted by transcribers; but it ought, according to good manuscripts*, to be restored in the following places, viz. Matt. 25: 36 *ηλθατε*. Luke 7: 24 *εξηλθατε*. 11: 52 *εισηλθατε*. Acts 7: 10 and 12: 11 *εξειλατο*. 7: 21 *ανειλατο*. 22: 7 *επεισα* (Eurip. *Troad.* 293); compare Matthiae § 188 note 7. Of the same character are *πιεσαι*, *φαγεσαι*, Luke 17: 8 (compare Wetstein's New Test. I. p. 773 ff.) which forms Matthiae, Buttmann, and Lobeck do not exhibit; see below in no. 2. b.

(e) The pluperfect often omits the augment.

E. g. Mark 15: 7 *πεποιηκεισαν*. 16: 9 *εξεβληκει*. Luke 8: 48 *ε-*

* See Hug's *Einleit.* I. p. 257 ff. on the manuscripts which have this form.

ῥημιῶτο. Acts 14: 23. 1 John 2: 19. Mark 14: 44. 15: 10. This also is Attic usage; see Matthiae 164 note 1.

(f) The future of verbs in *ίζω* is often contracted.

E. g. *μετοικίω* Acts 7: 43. *αποριουσι* Matt. 13: 49. *αφοριε* 25: 32. *διακαθαριε* 3: 12. *ελπιουσι* 12: 21. *μακαριουσι* Luke 1: 48. Compare also Rom. 10: 19. Eph. 6: 8. Luke 19: 44. Col. 4: 9. 1 Pet. 5: 4. James 4: 8. Heb. 9: 14. 10: 37. This is common among the Attics; and not unusual among the Ionians. Thucyd. VI. 78. III. 40. Aristophanes Eccl. 295. Compare Fischer ad Well. I. p. 208. Georgi p. 29. Mattaire de dialect. p. 46 ff. Matthiae § 178. 2.

(g) The imperative *ειπον* is used instead of *ειπε*.

E. g. Acts 28: 26. So in Plat. Men. p. 230. Theocr. XIV. 11. Pindar. Olymp. VI. 156. See Matthiae § 231. Planck p. 30.

(h) The verb *ανοιγειν* sometimes has a double augment.

E. g. *ηνεωγμενον* Rev. 10: 8, otherwise *ανεωγμενον* Rev. 19: 11. 10: 2. Acts 10: 11. So *ηνεωχθη* Rev. 20: 12, otherwise *ανεωχθη* Acts 16: 26. John 9: 10.

2. In respect to the inflection of the persons.

(a) The second person singular of the present and future, both passive and middle, has *ει* instead of *η*.

E. g. *βουλει* Luke 22: 42. *παρεξει* Luke 7: 4. *οψει* Matt. 27: 4. John 11: 40. In the two verbs *οπτομαι* and *βουλομαι*, this form is common among the Attics; Plat. Phileb. p. 376 A. Isoc. Phil. p. 218 C. Arrian. diss. Epict. I. 29. II. 5. In respect to other verbs it occurs but seldom; and almost exclusively in the poets. Compare Valken. ad Phoen. p. 216 ff. Fischer ad Well. I. p. 119. II. p. 399. Georgi p. 34. Matthiae § 197. 1.

(b) In the same person occurs the original uncontracted form.

E. g. *δυνασαι* Matt. 8: 2. Mark 1: 40 (which is the usual form, though *δυνη* occurs Rev. 2: 2; comp. Polyb. VII. 11. Aelian. V. Hist. XIII. 32. and see Lobeck ad Phryn. p. 359.) *οδυνασαι* Luke 16: 25. *καυχασαι* Rom. 2: 17, 23. 1 Cor. 4: 7. Comp. Georgi p. 184. Matthiae § 197. 1. [Here also more properly belong the forms *πισαι*, *φαγεσαι*, Luke 17: 8, from the common futures *πιομαι*, *φαγομαι*. So Wetstein in loc.

comp. Matthiae l. c. Buttmann p. 244. Winer (supra l. d) contrary to all analogy would make them infinitives or imperatives of aor. 1. R.]

(c) The perfect 3 pers. plur. sometimes has *αν* instead of *ααι*, imitating the 1 aorist.

E. g. *εγνωκαν* John 17: 7. *ειρηκαν* Rev. 19: 3. So very often in the Sept. e. g. Deut. 11: 7. Jer. 5: 29. al. This form is a peculiarity of the Alexandrine dialect; comp. Sext. Empir. adv. Grammat. § 213. p. 261 ed. Fabric.*

(d) The 1 aorist optative has the original Aeolic ending *εια, ειας, ειε*, instead of the usual ending *αιμι, αις, αι*.

E. g. 3 pers. plur. *ψηλαφησειαν* Acts 17: 27. *ποιησειαν* Luke 6: 11. So often among the Attics in all the persons of the sing. and in 3 plural; as in Thuc. VI. 6. Aristoph. Plut. 95. Plat. Cratyl. p. 265 C. Gorg. p. 312 A. etc. See Georgi p. 180 ff. Matthiae § 193. 6. Buttmann p. 244.

3. In the contract verbs are found the following uncommon forms.

(a) In the imperfect 3 person plural occurs the termination *οσαν* for *ον*.

E. g. *εδολιουσαν* contr. for *εδολιουσον* Rom. 3: 13. This form occurs as 3 pers. plur. both of the imperf. and 2 aor. in the Septuagint, and in the Byzantine historians; e. g. *ηλθοσαν* Ps. 78: 1. *κατηλεπόσαν* Ex. 16: 24. *εκρινοσαν* 18: 26. So Niceph. Greg. VI. 5. p. 113 *εθονσαν*, et Nicet. XXI. 7. 402 *μετηλθοσαν*, according to the well known analogies of the verbs in *μι*. Comp. Fischer ad Well. II. p. 336 ff. Georgi p. 165. Matthiae § 195. Lobeck ad Phryn. p. 349.

(b) The future sometimes follows the analogy of verbs in *λ, μ, ν, ρ*.

E. g. *εκχεω* Acts 2: 17; comp. Sept. Ezek. 12: 14. Ex. 30: 18. 29: 22. Buttmann p. 196.

(c) The first aorist *εγαμησα* occurs.

E. g. Mark 6: 17; comp. 2 Macc. 14: 25. The ancient Greeks sh-

* In manuscripts, we find also *εωρακαν* Luke 9: 36. *γεγονων* Rom. 16: 7 (Cod. Vat.) 2 Cor. 5: 17 (Cod. Boern.) etc.

ways wrote *σῆμα*, as in Luke 14: 20. 1 Cor. 7: 28. See Georgi p. 22. Matthiae § 227. Lobeck ad Phryn. p. 742.

(d) In the New Testament are found the forms $\delta\epsilon\psi\alpha\tau$ and $\delta\epsilon\psi\alpha$, instead of the usual $\delta\epsilon\psi\eta\tau$ and $\delta\epsilon\psi\eta$.

E. g. Rom. 12: 20. John 7: 37. These forms occur only in the later Greek writers (Lobeck ad Phryn. p. 61); while the infinitives $\delta\epsilon\psi\eta\eta$, $\delta\epsilon\psi\eta\tau\tau$, and the indicatives $\delta\epsilon\psi\eta\varsigma$, $\delta\epsilon\psi\eta$, etc. are common in the Attic written language. See Buttmann p. 263.

§ 10. Verbs; unusual inflections of verbs in $\mu\iota$, and of irregular verbs.

1. Unusual forms of verbs in $\mu\iota$ are the following, viz.

(a) Pluperf. act. $\epsilon\sigma\tau\eta\kappa\epsilon\sigma\alpha\tau$ for $\epsilon\sigma\tau\eta\kappa\epsilon\iota\sigma\alpha\tau$ Rev. 7: 11; comp. however Thucyd. I. 15.

(b) Present third pers. plur. E. g. $\tau\iota\theta\epsilon\alpha\sigma\iota$ for $\tau\iota\theta\epsilon\iota\sigma\iota$, Matt. 5: 13. 23: 4. Mark 15: 17. This form is Attic; comp. Thucyd. II. 34. Aristoph. Vesp. 562. Plat. Repub. I. p. 579 E. See also Georgi p. 145 ff. who adduces many examples; and Matthiae § 205. 2.

(c) Participle perf. active. E. g. $\epsilon\sigma\tau\omega\varsigma$ for $\epsilon\sigma\tau\eta\kappa\omega\varsigma$ Luke 1: 11. So in the composite forms, e. g. $\pi\alpha\rho\epsilon\sigma\tau\omega\varsigma$ Mark 14: 70. Acts 23: 4. $\pi\epsilon\rho\epsilon\sigma\tau\omega\varsigma$ John 11: 42. $\epsilon\rho\epsilon\sigma\tau\omega\varsigma$ Acts 22: 20. 28: 2. So the Attics; Thucyd. III. 9. IV. 10. Soph. Oedip. Tyrann. 633. Comp. Georgi p. 158 seq. Matthiae § 205. 3.

(d) Inf. perf. active. E. g. $\epsilon\sigma\tau\alpha\tau\alpha\iota$ 1 Cor. 10: 12; comp. Thucyd. III. 15. Demosth. in Mid. p. 398 C. Soph. Antiqu. 651. See Georgi p. 182 seq. Matthiae § 205. 3.

(e) Opt. present. E. g. $\delta\omega\eta$ for $\delta\omega\iota\eta$ Rom. 15: 5. Ephes. 1: 12. 3: 16. 2 Tim. 1: 18. 2: 7. This is a later form, which is rejected by the old grammarians; Phryn. p. 345. Moeris p. 117. Comp. Lobeck ad Phryn. p. 346. Sturtz *De dialect. Alex.* p. 52. See however Plat. Gorg. p. 481. Lysias c. Andoc. p. 215. tom. IV; in both which passages later editors have restored $\delta\omega$. Lacon. Apophth. p. 244. tom. VIII. Themist. Orat. 13. 174. Appian. Pun. XVIII. 324. etc.

(f) Pluperf. active. E. g. $\delta\epsilon\delta\omega\kappa\epsilon\iota$ for $\epsilon\delta\epsilon\delta\omega\kappa\epsilon\iota$ Mark 14: 44. $\pi\alpha\rho\delta\epsilon\delta\omega\kappa\epsilon\iota\sigma\alpha\tau$ Mark 15: 10; see above § 9. 1. e.

(g) From $\beta\eta\mu\iota$, $\beta\iota\beta\eta\mu\iota$, we have in the compounds the imperative $\kappa\alpha\tau\alpha\beta\eta$ Rev. 4: 1. $\kappa\alpha\tau\alpha\beta\eta$ Mark 15: 30. So Eurip. Phoen. 203.

Aristoph. *Azarn.* 26. Aristophan. 85. *Vesp.* 346. See Georgi p. 153 seq. Matthiae § 305. Altogether analogous is *αναστα* Acts 12: 7. Eph. 5: 14; comp. Theoc. XXIV. 36. Menand. p. 46. Cler. On the contrary, we find *αναστηθι* Acts 9: 6, 34. *επιστηθι* 2 Tim. 4: 2.

NOTE. The form *δωση*, otherwise *δωσει*, John 17: 2. Rev. 8: 3. which Theocritus uses (XXVI. 2), and which according to some is Doric for *δω*, Fischer holds with probability to be an error of transcribers (ad Weller. p. 174 ff), as does also Matthiae § 203. 5. Comp. Ast ad Theophr. Char. p. 130 seq.

2. Unusual forms from *ειμι* are the following, viz.

(a) For *ης* we have *ησθα* Matt. 26: 69. Mark 14: 67. This is an Attic form; see Plat. *Repub.* X. p. 292. Crit. p. 37 F. *Apol. Soc.* p. 17 A. See Thom. *Magist.* p. 425. Moeris p. 175. Lobeck ad Phryn. p. 149; comp. Georgi p. 161.

(b) For *εστω* imper. we have *ητω* 1 Cor. 16: 22. James 5: 12. So Ps. 104: 31. So once in Plat. *Repub.* II. p. 215. See Matthiae § 211. 2. According to Heraclides, this inflection is Doric; Eustath. p. 1411. 22.

(c) Instead of *ενεστι* we have *ενι*, Gal. 3: 23. Col. 3: 11. James 1: 17. See Georgi p. 152 ff.

(d) The form *ημην* for imperf. *ην*, rejected by the ancient grammarians, and ordinarily used only by the later writers, is found in Acts 10: 30. 11: 5, 11, 17. 22: 19, 20. John 11: 15. 16: 4. 17: 12. al. See Buttman p. 292. Lobeck ad Phryn. p. 152.

3. Unusual forms from the root *ινημι* are the following, viz.

(a) The form *αφενναι* Matt. 9: 2, 5. Mark 2: 5. Luke 5: 20, 23. 7: 48. 1 John 2: 12. The ancient grammarians are not agreed in their explanation of this form. Some, as Eustathius, hold it as equivalent to *αφωνναι*; as in Homer *αφεη* occurs for *αφη*. Others more correctly take it as the praeter, instead of *αφενναι*. So Herodian, *Etymolog. Mag.* and Suidas. But the latter makes it a Doric form; while the *Etymol. Mag.* calls it Attic. Comp. Fischer *Prol. de vit. Lex.* p. 646 ff. Buttman p. 289. Matthiae § 206. 2.

(b) The form *ηπισ* Mark 1: 34. 11: 16, from *απισα*, with an augment attached to the preposition. So Phil. *Leg. ad Calam.* p. 1021. See Fischer ad Weller. II. 480. Buttman p. 165.

4. The verb *καθημαι* makes in the imperative *καθου*.

E. g. Matt. 22: 44, instead of *καθησο*. This does not occur among the ancient Greeks; and it is reckoned as spurious by Moeris p. 234. Thom. Magist. p. 785. See Buttmann p. 291.

§ 11. *Verbs ; of the defective verbs.*

From a number of verbs, there occur tenses and moods in the New Testament, which are found in none of the Greek writers, at least in none but the later ones; and which are noted as being spurious, by the old grammarians.* These are exhibited below.

Αγανακτεω, aor. 1 *ηγανακτησα* instead of *ηγανακτησαμην* Matt. 20: 24. Comp. Thom. M. p. 416.

Αγω, fut. *αξω* instead of *αξομαι* Acts 22: 5. 1 Thess. 4: 14. See Thom. M. p. 7. Moer. p. 38. Yet this form is in Eurip. Iphig. Taur. 1124.

Ακουω, fut. *ακουσω* instead of *ακουσομαι*, Matt. 13: 14.

Αμαρτεω, fut. *αμαρτησω* instead of *αμαρτησομαι* Matt. 18: 21. Aor. 1 *ημαρτησα* instead of *ημαρτον* Rom. 5: 14, 16. See Thom. M. p. 420. Lobeck p. 732.

Αποκτεινω, aor. 1 *αποκτανθη*, *αποκτανθηαι*, Rev. 2: 13. 9: 18, 20. 11: 13. 13: 10. 19: 21. Luke 9: 22. This form occurs in Homer; but is particularly employed by the later Greek prose writers. See Buttmann on *κτεινω* p. 372 and p. 224 note 4.

Απολλυμι, fut. *απολεσω* for *απολω*, Matt. 21: 41. See Buttmann p. 380.

Αρπαζω, aor. pass. *ηρπαγην* instead of *ηρπασθην* 2 Cor. 12: 2, 4. Compare Thom. M. p. 424. Moer. p. 182. Buttmann p. 343.

Βλαστανω, aor. *εβλαστησα* instead of *εβλαστον* Matt. 13: 26. James 5: 18. Compare Matthiae § 226.

Γεννω, aor. 1 *ηγεννησα* instead of *ηγεννησαμην* Matt. 1: 2. al. Compare Thom. M. p. 416.

Γιγνομαι, aor. part. *γενηθεις* instead of *γενομενος* Heb. 6: 4. Compare Thom. M. p. 189.

Ειδω to know, praet. 3 pers. plur. *οιδασι*, for which the Greeks commonly use *ισασι*. John 10: 5. 15: 21. See Thom. M. p. 474. Matthiae § 230. 2. Compare Xen. Oecon. XXIII. 14.

* See Planck *De indole orat. Graec. N. Test.* p. 34 seq.

Ἐπιάν, aor. 2 *ἔπαιεν*, for which aor. 1 *ἔπαιε* occurs in New Testament only in the 2 pers. sing. *ἔπαιε* Matt. 26: 25. al. The same person is frequently found among the Attics, e. g. Xen. Oecon. XIX. 14. Originally, it is Ionic; see Gegor. Corinth. ed. Schaef. p. 481. Matthiae § 231. It occurs also in the Cod. Alex. e. g. participle *ἔπαιε* Acts 22: 24. indic. *ἔπαιεν* Mark 11: 6. Luke 19: 39. Acts 1: 11, etc. See Sturtz *De dial. Alex.* p. 6.*

Ἐπαιέτω, fut. *ἐπαιέσω* instead of *ἐπαιέσομαι* 1 Cor. 11: 22.

Ἐρχομαι, fut. *ἔλευσμαι* occurs in the simple and composite verbs often. It is found only among the later prose-writers; e. g. Arrian. Alex. VI. 12. Philostr. Apollon. IV. 4. Chrys. Orat. XXXIII. p. 419. Max. Tyr. Diss. XXIV. p. 295. On the contrary, the Attics use *εἶμι*; see Phryn. p. 37 ff. ed. Lobeck. Moer. p. 16. Thom. M. p. 98, 336.

Καθίζω, fut. *καθίσω* instead of *καθίσμαι* Matt. 25: 31. Comp. Moer. p. 212. Thom. M. p. 483.

Κάλλω, fut. *καλέσω* instead of *καλέσμαι* Luke 11: 13. Buttman p. 369.

Καταλείπω, aor. 1 *κατέλεψα* Acts 8: 2, which according to Lobeck is very rare; ad Phryn. p. 714.

Κερδαίνω, fut. *κερδήσω* instead of *κερδανώ* 1 Cor. 9: 19. Lobeck ad Phryn. p. 740.

Κλαίω, fut. *κλαύσω* instead of *κλαύσομαι* Luke 6: 25.

Κλεπτώ, fut. *κλέψω* instead of *κλέψομαι* Matt. 19: 18.

Ονημι, aor. 1 opt. *οναιμην* (from *ονω*) Philem. 20. See Lob. p. 13.

Πανύω, fut. *πανύσομαι* instead of *πεπανύσομαι* 1 Cor. 13: 8. See Moer. p. 293.

Πιπτώ, aor. 1 pl. *ἔπεσαν* Rev. 6: 13. Comp. Eurip. Troad. 291. Alcest. 465. Orph. Argonaut. 519. and Sept. in many places, e. g. Ps. 20: 8. 27: 2. Other manuscripts have aor. 2.—In Cod. Alex. we find *ἐνεπέσαν* John 6: 10. *ἐπέσα* Acts 22: 7. *ἐπεπέσαν* Rom. 15: 3. *ἐπέσαν* 1 Cor. 10: 8. Others regard these inflections as later forms of the aor. 2. See above § 9. 1. d, and comp. Sturtz *Dial. Alex.* p. 61.

Πραττώ, fut. *πραξώ* instead of *πραξομαι* Acts 15: 29. See Moer. p. 293.

Ῥέω, fut. *ῥένσω* instead of *ῥένσομαι* John 7: 38. See Lobeck ad Phryn. p. 739.

* On the well known inscription at Rosetta, *ἔπαιεν* occurs at the end of the eighteenth line. In short, it is perhaps more proper to regard this form as Alexandrine for the aor. 2. See above § 9. 1. d.

Σαλπίζω, fut. *σαλπισω* instead of *σαλπιγξω* 1 Cor. 15: 52. Comp. *Mechan. vet.* p. 201. *Phryn.* p. 191. *Thom. M.* p. 789. *Buttmann* p. 389.

Σπουδαζω, fut. *σπουδασω* instead of *σπουδασομαι* 2 Pet. 1: 15.

Θρεφω, aor. 1 *εθρεψα* instead of *εθρεψαμην* James 5: 5. *Thom. M.* p. 416.

Χαιρω, fut. *χαρησομαι* instead of *χαιρησω* Luke 1: 14. John 16: 20, 22. See *Meer.* p. 403. *Thom. M.* p. 910. *Lobeck ad Phryn.* p. 740.

PART III.

SYNTAX.

SYNTAX OF THE ARTICLE.

§ 12. *Of the definite article*.*

1. The Greek article $\delta, \eta, \tau\omicron$, stands before a noun, when a definite object is designated, or is distinguished from all other similar objects. This usage may be classed under two heads.

(a) The noun itself, to which the article is prefixed, designates a particular definite object. Here the article appears properly to be superfluous.

Examples of this use of the article are the following, viz.

(1) Proper names of persons, countries, towns, etc. e. g. $\delta\ \text{Ιησους}, \eta\ \text{Μακεδονια}, \eta\ \text{Θρως}.$

(2) Nouns which designate single unanimated objects; e. g. $\eta\ \gamma\eta, \eta\ \alpha\lambda\eta\theta\epsilon\iota\alpha, \tau\omicron\ \alpha\gamma\alpha\theta\omicron\nu$ virtue.

(3) Nouns connected with demonstrative pronouns; e. g. $\omicron\upsilon\tau\omicron\varsigma\ \delta\ \alpha\upsilon\theta\omega\pi\omicron\varsigma, \epsilon\kappa\epsilon\iota\eta\eta\ \eta\ \eta\mu\epsilon\rho\alpha.$

NOTE 1. Before proper names, the article is often omitted by the best Greek writers; but not before nouns of the second and third species above mentioned; compare Matthiae § 267. The German lan-

* Comp. Kluit *Vindiciae Articuli $\delta, \eta, \tau\omicron$ in N. Test.* (1768–71) P. I. tom. I—III. P. II. tom. I. II. 8, written in Dutch. Also Emmerling's *Bemerkung. über den Artikel $\delta, \eta, \tau\omicron$ in N. Test.* in Keil and Tschirner's *Analekten* 1 B. 2 st. p. 147—177. Also Middleton *On the Greek Article.*

gnage omits the article in the first and third cases. [The English also; and in many cases belonging to the second; e. g. we say *truth*, *virtue*, etc. S.]

NOTE 2. The following examples will serve to exhibit the more definite limitations respecting the use of the article before proper names, in the New Testament.

(α) The article is *often* omitted before proper names, because, as names of individuals, they are in their nature altogether definite; and so do not need the article. E. g. Acts 8: 1 *Σαυλος*, comp. 9: 8 *ὁ Σαυλος*. 8: 5 *Φιλιππος*, comp. 8: 35 *ὁ Φιλιππος*. Particularly is the article omitted in the nominative; e. g. Acts 8: 20, 29, 34, 39, 40. al. or when an appellation of honour, of office, etc. precedes or follows, e. g. Acts 18: 8, 17. 21: 8 *Φιλιππου του ευαγγελιστου*. Matt. 4: 21. John 20: 1. Acts 13: 1. 19: 24. compare Matthiae § 273; or when *ονοματι* precedes, e. g. Acts 9: 11, 12; or when a proper name is in the gen. and connected with another noun, e. g. Matt. 23: 2 *ἐπὶ της Μωσεως καθεδρας*. Acts 19: 3 *εἰς το Ιωαννου βαπτισμα*; or finally when the proper name designates a tribe or family, e. g. Acts 13: 21 *ἡ φυλη Βενιαμιν*.

In enumerating proper names of persons the article is commonly omitted; e. g. Acts 20: 4. Rom. 16: 7, 9, 12, 14, 15. Matt. 10: 2—4. comp. Mark 3: 18, 19. Luke 6: 14—16. 2 Tim. 4: 9—11, 21. Acts 6: 5. So also in Greek writers, e. g. Xen. Anab. VII. 1. 32. VII. 2. 1. Thucyd. II. 67. V. 19.

In inscriptions to letters, the article is omitted; e. g. 1 Macc. 15: 2 *βασιλευς Αντιοχος Συμωνι ιερει μεγαλω*, etc. 1 Macc. 15: 16 *Αντιοχος υπατος Ρωμαιων Πτολεμαιω βασιλει, χαιρειν*. But compare Acts 23: 26, [where it is omitted before the proper name, but inserted before the name of office.]

(β) Before proper names of countries and provinces, the article is sometimes inserted and sometimes omitted. E. g. *την Μακεδονιαν* Acts 16: 10. *τη Μακεδονια* 1 Thess. 1: 8, 9. *Μακεδονια* Rom. 15: 26. Act 20: 3. *ἡ Συρια* Acts 15: 41. 18: 18. *Συρια* Acts 21: 3. *ἡ Παμφυλια* Acts 13: 13. *Παμφυλια* Acts 14: 24. 15: 38.

(γ) Before names of towns and places, the article is more frequently omitted. In Matthew it is used but once, viz. 4: 13 *καταλιπων την Ναζαρετ*. In Mark, not at all; see 3: 8 where *απο Ιερουσολυμων* is used between two names of countries that have the article. In Luke only thrice; e. g. 4: 16 *εἰς την Ναζαρετ*. 19: 1 *την Ιεριχω*. 21: 20

την Ἱερουσαλήμ, 4: 23 is a doubtful reading. In John four times; e. g. 4: 46 εἰς τὴν Κανά. 10: 22 ἐν τοῖς Ἱεροσολυμοῖς. 11: 18 ἡ Βηθα- νιά—των Ἱεροσολυμίων. In Acts, not at all before the name Jerusa- lem, although before the names of other towns it is both inserted and omitted. In Paul's epistles it is inserted only once, e. g. 2 Cor. 2: 12; but omitted Rom. 9: 29. 15: 19. 1 Cor. 1: 2. 16: 8. 2 Cor. 1: 1, 23, Gal. 1: 17, 18. Phil. 1: 1. 4: 16. Col. 1: 1. al.

NOTE 3. In regard to nouns accompanied by the demonstrative pro- nouns, which of course take the article (no. 3 supra) Gersdorf has shewn the following facts (p. 434), viz.

(α) That οὗτος, with few, and some of these doubtful exceptions, in Matthew, Mark, Luke, and Paul, stands *before* the noun.

(β) That ἐκεῖνος, on the contrary, is placed *after* the noun with which it is connected. Rarely is it placed *before* the noun, except in cases where prepositions occur. (p. 431.)

(γ) That the article is regularly omitted in such phrases as οὗτοι πάντες, ταῦτα πάντα, Rom. 8: 37. Luke 7: 18. Mark 10: 20, etc. See Gersdorf p. 447.

(b) The noun to which the article is prefixed is *ren- dered* definite by the article. Here the article is essen- tial, and is never omitted by correct writers.

This case is by far the most common, and may be distributed under the following heads.

(1) The article is applied, when of numerous objects of the same kind which the noun designates, only one is intended to be pointed out as well known.

E. g. John 6: 10 ἡν δὲ χορὸς πολὺς ἐν τῷ τόπῳ, and Matt. 2: 11 ἐλθόντες εἰς τὴν οἰκίαν, where, in the preceding context, the discourse had respect to a particular τόπος and οἰκία. So 1 Cor. 5: 9 ἐγράψα ἡμῖν ἐν τῇ ἐπιστολῇ. 2 Cor. 7: 11 συνέστησατε ἑαυτοὺς ἁγίους ἐν τῷ πραγματί. John 21: 20 ὃς καὶ ἐνεπέσει ἐν τῷ δεῖπνῳ. Acts 8: 2 εὐὰν τι- νας εὗρη τῆς ὁδοῦ οὐτας. 1 Cor. 10: 1 οἱ πατέρες ὑπο τὴν ἰσχυρὰν ἡσαν καὶ διὰ τῆς θαλάσσης διηλθόν. John 20: 1 βλέπει τὸν λίθον ῥημένον. In all these passages a knowledge of the particular objects designated, although they are not named in the preceding context, might well be presupposed, in respect to hearers or readers; as τὴν ἐπιστολὴν which ye received from me; τῷ πραγματί which you well recollect; at τῷ δεῖπνῳ of the Saviour with his disciples; viz. the last

παύσαι, etc. Hence such phrases as ὁ προφητὴς, ὁ ἐρχόμενος, respecting the generally expected Messiah. So the article is placed before a noun, where it is immediately repeated; e. g. Luke 9: 13 οἱ εἰσὶν ἡμῖν πλεον ἢ πεντε ἄρτοι καὶ ἰχθύες δύο, and then 9: 16 λαβὼν τοὺς πεντε ἄρτους καὶ τοὺς δύο ἰχθύας.

(2.) The article is employed when the noun stands as a collective designation, and points out a distinct totality or whole genus.

E. g. Matt. 24: 26 οἱ ἄστροι. Luke 9: 58 αἱ ἀλωπηκες. Matt. 12: 35 ὁ ἀγαθὸς ἄνθρωπος.

NOTE 1. From this rule there are exceptions, even where the genuineness of the reading is without any grounds of suspicion; e. g. Heb. 6: 16 καὶ ὁρκίζονται αὐτοὺς ὅτι ὀμνῶσιν. [so in German and English, *men swear* etc.] where that is immediately affirmed only of a part, which, agreeably to the views of the writer, applies to the whole. Rom. 11: 13 ἀποστολὸς ἐθνῶν *an apostle of Gentiles*.

NOTE 2. In respect to *πας*, the following circumstances are to be noted, viz.

(a) Connected with a noun singular, and used in the sense of *all, totality*, *πας* requires the article; e. g. *πασα ἡ πόλις* Matt. 21: 10. 6: 29. Mark 4: 1. Luke 2: 1. etc. see Gersdorf p. 380 ff. On the contrary, when *πας* means *every one, any one*, the article is omitted, as also among the Greeks; e. g. *πάν δένδρον, πας ἄνθρωπος, πασα πόλις*, Matt. 3: 10-13: 47. Luke 3: 5. Acts 3: 23. etc. See Gersdorf p. 374 ff.

(β.) In the plural, *πας* takes the article almost universally in the N. Testament; e. g. Matt. 11: 13. Luke 2: 19. Acts 13: 22. Rom. 1: 5. etc. The few exceptions to this are generally suspected readings (see Gersdorf p. 386 ff.) for only Rom. 5: 12. 1 Tim. 2: 4. and Tit. 3: 2 *πάντες ἄνθρωποι*, can be well established. The distinction which the Greek grammarians make between *πάντες οἱ* and *πάντες* simply (Matthiae § 264. 2), is confirmed by examples of the New Testament; e. g. Matt. 2: 4 *πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς*, i. e. the members of Sanhedrim. 2: 16 *πάντας τοὺς πρῆδας*, i. e. the children in Bethlehem. 12: 23 *πάντες οἱ ὄχλοι*, i. e. the multitude referred to in the preceding narration, etc.

NOTE 3. Respecting the appropriate meaning of *ἄλλος* and *αὐτός* with the article, in the New Testament, nothing needs to be particularly remarked. Comp. Matthiae § 268. See Matt. 5: 39 *τὴν ἄλλην* 18: 13 *ἄλλον* John 20: 2 ὁ ἄλλος μαθητὴς, an usage contrary to

which occurs Matt. 4: 21. So John 20: 25 *οἱ ἄλλοι*. 21: 8, and elsewhere. As to *αὐτός*, we have Matt. 5: 46 *το αὐτο*. Mark 14: 39 *τον αὐτον λογον*, etc. In the New Testament, *οἱ πολλοι* denotes either a collective totality, as Rom. 5: 15 where it is exchanged for *παντες* 5: 18; or it signifies *many* in a definite sense, e. g. 2-Cor. 2: 17 *ὡς οἱ πολλοι* *τη μα- νη*, viz. known to you. 1 Cor. 10: 17 *ἐν σωμα οἱ πολλοι* *εσμεν* *με*, i. e. the Christian church; the multitude of believers, are *one body*.

2. Adjectives joined with nouns which have the article, and placed as if in apposition with them, also take the article. Particularly do adjectives and participles take the article, when they are put for definite nouns.

E. g. 1 Thess. 3: 5 *ὁ πειραζων*. Rom. 1: 19 *τὸ γνωστον*. 2: 4 *τὸ χρηστον*. etc.

3. The article frequently stands where no noun is expressed, but only implied.

(a) With adverbs.

E. g. John 8: 23 *ἐκ των ανω*. Col. 3: 2 *τα ανω*. Matt. 8: 18 *το πε- ραν*. Col. 4: 9 *τα ωδε*. 1 Tim. 3: 7 *των εξωθεν*. comp. 2 Pet. 1: 9. Luke 1: 48. 1 Tim. 4: 8; in which cases the adverb comes into the place of a noun.

(b) Before prepositions followed by their appropriate cases.

E. g. Matt. 6: 9 *ὁ ἐν τοις ουρανοις*. Phil. 4: 22 *οἱ ἐκ της Καισαρος, οικιας*. Heb. 2: 17 *τα προς τον θεον*. By this kind of circumlocution, Paul in particular often expresses an adjective meaning; e. g. Rom. 4: 14 *οἱ ἐκ νομου*. Rom. 2: 8 *τοις δε ἐξ εριθειας*. John 21: 2 *ὁ ἀπο Κανα*. (§ 46.)

(c) The neuter article is used before prepositions with their cases, when they have an adverbial signification.

E. g. Luke 11: 3 *το καθ' ἡμεραν*. Acts 18: 1 *το καθ' ὁλον*; comp. Matthiæ § 282, and also *b* above.

NOTE. In particular, the phrase *οἱ περὶ* deserves to be noticed. It denotes in the New Testament, *the companions, dependents*, etc. of any

one named; as Mark 4: 10 *οἱ περὶ αὐτὸν his companions*. Luke 22: 49. It also includes with them the principal person named; as Acts 13: 13 *οἱ περὶ τὸν Παῦλον, i. e. Paul and his companions*. In John 11: 19 *τὰς περὶ Μαρθὰν καὶ Μαρίας* seems to mean merely *Martha and Mary* (see Matthiae § 271. 2); and so the Syriac has actually translated it. But the reading of the passage is not fully established; as Cod. D. omits *τὰς περὶ*, and some other manuscripts read *πρὸς τὴν Μαρθὰν καὶ Μαρίας*.

(d) The article is often used in this way, before nouns in the genitive.

(1) Before the genitive of proper names.

E. g. Matt. 4: 21 *Ἰωάννην τὸν τοῦ Ζεβεδαίου*. 1: 6 *τῆς τοῦ Οὐρίου τῆς ὀρφῆς*. John 21: 2 *οἱ τοῦ Ζεβεδαίου*. Acts 13: 22 *τὸν τοῦ Ἰησοῦ*. In all these cases *παῖς*, or *υἱός*, or *γυνή* are to be supplied; the latter in John 19: 25; see Matt. 27: 56. Probably *ἀδελφός* Luke 6: 16, comp. Jude 1. In 1 Cor. 1: 11 *ὑπὸ τῶν Χλόης*, the word *οἰκιοὶ* is implied after the article; as also in Acts 16: 33. Rom. 16: 10, 11.

(2) The neuter article occurs, both in the singular and plural, before the genitive of an appellative noun, in order to denote possession, property, etc.

E. g. Luke 2: 49 *τοῖς τοῦ πατρὸς*. 20: 25 *τὰ Καίσαρος—τὰ τοῦ Θεοῦ*.

4. The neuter article stands before all propositions, which are cited as proverbs, or maxims, or which on account of their importance require to be made distinctly prominent. (Matthiae § 279.)

E. g. Luke 9: 46 *ἐξηγήθε διαλογισμός ἐν αὐτοῖς, το, ὅς ἂν εἴη μέγαν αὐτῶν*. 22: 2 *καὶ ἐξήτουν—το, πῶς ἂν ἐλώσιν αὐτὸν*. Compare Acts 4: 21. 22: 30. Luke 1: 62. 22: 2, 4, 23. Rom. 13: 9. To the same rule belongs Mark 9: 23 *ὁ Ἰησοῦς εἶπεν αὐτῷ, το, εἰ δύνασαι πιστεῦσαι*; as Krebs, Loesner, and Kuinoel have rightly observed. This idiom is of most frequent occurrence in Luke and Paul.

5. When two or three definite nouns follow each other, of like number and gender, *usually* the first only has the article.

E. g. Acts 9: 31 *ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας*. Matt. 21: 12 *παντὸς τοὺς πωλοῦντας καὶ ἀγοραζόντας*. Jude 4 *τον μόνον δεσποτὴν καὶ κυρίον*. Mark 14: 33. See a contrary usage, John 2: 22.

NOTE 1. If by the above remarks, the position is confirmed that, as a general rule, the Greek article stands exclusively before such words only as are altogether definite; then we may judge by this respecting the correctness of the rule, that *the subject of a proposition must have the article prefixed, and may be known by this circumstance*. In profane writers, it is true, the subject of a sentence usually has the article; but merely because it is usually of a definite nature. But, on the other hand, *the predicate may have a definite article, when a definite object is expressed by it*; e. g. Matt. 6: 22 *ὁ ἄλλος τοῦ σώματος ἐστὶν ὁ ὀφθαλμὸς*. 1 John 3: 4 *ἡ ἁμαρτία ἐστὶν ἡ νόμιμα*. Matt. 5: 13 *ὕμεις ἐστέ τὸ αἶλας τῆς γῆς*. Matt. 21: 38 *οὗτος ἐστὶν ὁ κληρονομός*. 2 Cor. 3: 17 *ὁ δὲ κύριος τὸ πνεῦμα ἐστὶν*. Or, the article may be omitted before either subject or predicate, when they are indefinite; e. g. Rom. 6: 21 *τὸ δὲ τέλος ἐμεινὰ θάνατος*. Rom. 6: 23 *τὰ ὀφεινὰ τῆς ἁμαρτίας θάνατος*. Rom. 8: 6 *τὸ γὰρ φρονήμα τῆς σαρκὸς, θάνατος; τὸ δὲ φρονήμα τοῦ πνεύματος, ζωὴ καὶ εἰρήνη*. Matt. 20: 16 *πολλοὶ γὰρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί*, comp. Matt. 22: 14. Of course, it follows that the above rule is useless, because it is destitute of any good support. Glass and Rambach in his *Instit. Hermen.* p. 446, have made the same remark.

NOTE 2. The insertion or omission of the article, in some cases, marks the individual character of an apostolical writer. Gersdorf has shewn (p. 36, 272 ff.) that the four evangelists always write *ὁ Χριστός*; but Paul and Peter usually *Χριστός*, as this appellation had, in their time, become a proper name. But even here, *Χριστός* commonly has the article, if it is in construction with a preceding noun that has it; e. g. 2 Thess. 3: 5 *εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ*; and also in the common phrase *τὸ εὐαγγέλιον τοῦ Χριστοῦ*. See also 2 Cor 4: 4. Col. 4: 3. Rom. 7: 4. 1 Cor. 1: 17. The article is also used by Paul and Peter, when *Χριστός* is followed by a pronoun which has reference to it; e. g. Eph. 1: 12, 13, also 1: 10, 11. [It is used, moreover, when *ὁ Χριστός*, on account of a preceding mention of it, or an equivalent of it, means *that Christ, the Christ mentioned*. See Gersd. p. 277, 278 ff. S.]

Paul commonly uses *Κύριος* to denote God, and *ὁ Κύριος* Christ; but there are examples in him of different usage, e. g. *Κύριος* for

Christ 1 Cor. 7: 22. 10: 21. 2 Cor. 3: 16; and so *εν Κυριω* frequently. So *ὁ Κυριος* is used for *God*, 1 Cor. 3: 5. 10: 26. See Gabler *Neu. theol. Journal*, 4 B. p. 11—24.

[6. The neuter article is prefixed to the infinitive mood; so that this mood is used as an indeclinable noun in all cases except the vocative.

(a) In the nominative case; e. g. Phil. 1: 21 *το ζην Χριστος, και το αποθανειν κερδος*.

(b) In the genitive case; e. g. (1) Matt. 13: 3 *εξηλθεν ο σπειρων του σπειρειν*. Heb. 11: 5 *μετετεθη, του μη ιδειν τον θανατον*, the *του* in such cases answering to the Latin *ut*, and *του μη* to *ne* or *ut non*, with the subjunctive; see Rom. 1: 24.—(2) The genitive stands also with the same meaning as the simple infinitive; e. g. Acts 21: 12 *παρακαλων μεν—του μη αναβαινειν*, the same as *μη αναβαινειν*. Comp. James 5: 17. Acts 3: 12. See below in § 38. 3 note 3.

(c) In the dative case; e. g. absolutely, as 1 Thess. 3: 3 *τω μηδενα σαινεσθαι* that no one may disquiet himself, (§ 38. 5 note.) It is often construed in the dative with *εν*; see Wahl on the word *εν*.

(d) In the accusative case; e. g. absolutely, Rom. 14: 13 *τουτο κρινατε μαλλον, το μη κριθηναι προςκομμα*. So with prepositions preceding, e. g. *δια*, or *εις*, or *προς*; see these prepositions in Wahl's lexicon. S.]

NOTE. Manuscripts vary much as to the article, in cases where the insertion or omission of it is a matter of indifference. Criticism here must have regard to the value and authority of the manuscript, rather than be guided by any observations respecting individualities of style, which are often and for the most part not to be depended on. E. g. in Matt. 4: 4, some manuscripts read *ουκ επ' αρω μονω ζησεται ο ανθρωπος*; others read *ανθρωπος*. Both are right. The last means, as in German, that NO MAN lives by bread only. [So in English; while the former reading would mean, MANKIND do not live by bread only; see above in no. 1. b. 2. S.] Comp. Mark 3: 28 *βλασφημιαι*, better *αι βλασφημιαι*. 6: 17 *εν φυλακη*, better *εν τη φυλακη*. 9: 38 *ιωαννης*, better than *ο ιωαννης*. 10: 2 *Φαρισαιοι*. 10: 46 *υιος*. 11: 4 *πωλον*. 12: 33 *θυσιαν*. 14: 33 *ιακωβον*. 14: 60 *εις μεσον*.

§ 13. *The article used as a pronoun.*

1. It is well known, that among the poets, the article $\acute{o}, \eta, \tau\omicron$, is used throughout as a demonstrative pronoun, for $\acute{o}\upsilon\tau\omicron\varsigma$ or $\acute{o}\delta\epsilon$. Such is the case too among later Greek prose-writers. Of this, only one instance occurs in the New Testament.

This occurs in a quotation from Aratus, Phaen. 5 $\tau\omicron\upsilon \gamma\alpha\rho \kappa\alpha\iota \gamma\epsilon\nu\omicron\varsigma \tau\omicron\mu\epsilon\nu$, Acts 17: 28. Compare Matthiae § 286.

2. The use of the article as a demonstrative pronoun, in order to denote *distribution*, is quite common in prose.

E. g. $\acute{o} \mu\epsilon\nu - \acute{o} \delta\epsilon$, $\acute{o}\iota \mu\epsilon\nu - \acute{o}\iota \delta\epsilon$, Phil. 1: 16; see Matthiae § 288. For the latter, sometimes occurs $\acute{o}\varsigma \mu\epsilon\nu - \acute{o} \delta\epsilon$, as Rom. 14: 2; comp. Polyb. p. 316. Aelian. V. Hist. XIII. 46. Sometimes it is $\acute{o}\varsigma \mu\epsilon\nu - \acute{o}\varsigma \delta\epsilon$, 1 Cor. 11: 21; so Aelian V. Hist. VI. 1 $\acute{o}\upsilon\varsigma \mu\epsilon\nu \alpha\pi\epsilon\delta\omicron\nu\tau\omicron$, $\acute{o}\upsilon\varsigma \delta\epsilon \alpha\pi\epsilon\kappa\tau\epsilon\iota\nu\alpha\nu$. Sometimes $\acute{o}\iota \delta\epsilon$ stands alone for $\acute{o}\upsilon\tau\omicron\iota \delta\epsilon$, Matt. 2: 5. 4: 20. al.

3. Among the Greeks, particularly the Ionians and Attics, the article stands for the relative, (Matthiae § 291.) In the New Testament, some have thought they found the same usage; e. g. Acts 13: 9 $\Sigma\alpha\upsilon\lambda\omicron\varsigma \acute{o} \kappa\alpha\iota \Pi\alpha\upsilon\lambda\omicron\varsigma$, see Schleus. in verbo; but their conclusion is erroneous. $\acute{O} \kappa\alpha\iota \Pi\alpha\upsilon\lambda\omicron\varsigma$ is equivalent to $\acute{o} \kappa\alpha\iota \kappa\alpha\lambda\omicron\upsilon\mu\epsilon\nu\omicron\varsigma \Pi\alpha\upsilon\lambda\omicron\varsigma$, see Schaefer ad Bos. Ellips. p. 213; so that the article retains here its usual signification.

How Schleusner could reckon such instances as $\acute{o} \zeta\eta\tau\omega\nu$ Luke 11:10. $\tau\alpha \tau\omicron\upsilon \theta\epsilon\omicron\upsilon$, etc. under this head, is difficult to see, and would seem sufficiently strange, if one did not find so much that is strange in his lexicon, even in the latest edition.

[But what is the real grammatical use of the article, in $\pi\alpha\tau\epsilon\rho \eta\mu\omega\nu$ $\acute{o} \epsilon\nu \tau\omicron\iota\varsigma \omicron\upsilon\rho\alpha\nu\omicron\iota\varsigma$, in $\acute{o}\iota \gamma\rho\alpha\mu\mu\alpha\tau\epsilon\iota\varsigma \acute{o}\iota \alpha\pi\omicron \text{ } \acute{\iota}\epsilon\rho\omicron\sigma\omicron\lambda\upsilon\mu\omega\nu$, in $\tau\omicron \omicron\iota\kappa\eta\tau\eta\rho\iota\omega\nu \tau\omicron \epsilon\acute{\iota}\varsigma \omicron\upsilon\rho\alpha\nu\omicron\upsilon$, etc. if it be not equivalent to $\acute{o}\varsigma$? S.]

§ 14. *Of the indefinite article.*

It is sufficiently known, that the Greeks have no indefinite article; and that when they wish to designate an individual in a manner undefined, they make use of *τις*. This usage is fully adopted in the New Testament.

It has been remarked, as a peculiarity of the New Testament, that sometimes the article *ὁ, ἡ, το*, is used as being indefinite. Analogies for this have been found, as was believed, in profane Greek authors (Hodgveen and Zeune ad Viger. p. 19, 20); as also in the Septuagint and Hebrew. That the Hebrew article *ה* has in fact sometimes the meaning of the English indefinite article *a* or *an*, cannot well be denied (Gesen. *Lehrgeb.* p. 655. Stuart § 163. 4); and in conformity with this usage, the Greek article might sometimes be so employed in the New Testament. But the examples from Greek authors of such a usage, are capable, if one is not misled by the first appearance of them, of another explanation. See Matthias § 266. Battmann § 110. 2. No examples, after all, from the New Testament, in which *ὁ, ἡ, το* is used indefinitely, can be placed beyond all ground of doubt; and most of them are very uncertain.

E. g. Matt. 12: 2 *ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβαῖν καὶ θῆσθαι*, i. e. the boat which he had with him; compare Mark 3: 9. 4: 1. Mark 7: 24 *εἰσελθὼν εἰς τὴν οἰκίαν*, i. e. the house where he was accustomed to reside. Matt. 12: 29 *εἰς τὴν οἰκίαν τοῦ ισχυροῦ* of the strong man i. e. any strong man, a collective designation, or general idea; see above § 12. 1. b. 2.—John 7: 24 *τὴν δικαίαν κρῖναι κρινάτε*, i. e. the right judgment in opposition to the wrong; as in one case only one judgment can be given. John 18: 16 *καὶ ὁ ἄλλος μαθητὴς*, i. e. the other disciple distinguished by Jesus. Mark 3: 13 *ἀναβαίνει εἰς τὸ ὄρος*, i. e. the hill near Capernaum; compare John 6: 3 and Luke 9: 28. John 10: 11 *ὁ ἀγαθὸς ποιμὴν ὁ καλὸς*, i. e. the good shepherd, a definite idea. (Xen. *Oecon.* XV. 7.). So Luke 8: 5 *ὁ σπεῖρον*; and in a similar way, in all fables, allegories, apologues, etc. Luke 5: 21 *οἱ γραμματεῖς* the scribes an order of men unfriendly to Jesus. John 2: 25 *οὐ χρεῖαν ἔχει, ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγινώσκουσιν τι καὶ ἐν τῷ*

ἄνθρωποι, i. e. *man* collectively, *any man* with whom he had to do. Acts 11: 13 εἶδε τον ἀγγελον, viz. the angel of whom Luke had spoken in 10: 3, 22. Acts 17: 1 ὅπου ἦν ἡ συναγωγή των Ἰουδαίων, i. e. the *synagogue* of the country, as the towns which lay around had only oratories. Gal. 3: 20 ὁ μεσστής the *mediator*, a generic appellation, *any mediator*. Heb. 11: 28 ὁ οὐλοθρευτὴν the *destroyer*, i. e. the angel of destruction mentioned by Moses in Exodus; compare 1 Cor. 10: 10, Rev. 12: 14 του αἰτου του μεγάλου, a generic term. 1 Thess. 4: 6 ἐν τῷ πραγματι, i. e. as we say in *business*, a generic term. 1 Cor. 15: 8 ὡς περὶ τῷ ἐκτρωματι, i. e. to me as the *after-birth*, viz. among the apostles; see Schulthess on the passage, in *Theol. Annal.* also p. 168. Matth. 12: 35 ὁ ἀγαθὸς ἄνθρωπος — ἐκβαλλεῖ τα ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος — πονηρὰ; both modes of expression are correct; the good man produces τα ἀγαθὰ (generic); the evil man — bad things (unlimited).

There remains then not a single passage, in which a reason cannot be given why the definite article is used. The same is the case, with the examples taken from the Septuagint, as De Wette has shown, at least in respect to some of them. (A. L. Zeit. no. 40., p. 315.)

NOTE 1. When Haab (p. 81 note 2) attributes to σκηνος the meaning of the indefinite article, he is evidently mistaken; as De Wette has shown in A. L. Zeit. p. 316. In Acts 10: 10 σκηνων παρὸς κτενασεν τῶν relates to people of the house, well known to the apostle and the narrator. Mark 13: 24 ἐν ἐκταυσις ταῖς ἡμεραις conveys the idea of a definite future time. Luke 12: 45 ὁ δούλος ἐκείνος is the servant spoken of v. 42; only, as De Wette justly remarks, the predicates πεινῶν and φρονιμὸς are applied to him in v. 42, merely in reference to the first supposed case of demeanour.

[NOTE 2. That much remains yet to be done, in order to give a full and satisfactory account of the Greek article, will be evident to any one who will take the pains to investigate for himself, in any national Greek author, or in the New Testament. Middleton has devoted a large book to this purpose; which, in some important respects, fails to give satisfaction to the critical investigator. Proceeding upon principles established by *a priori* considerations, he has often overlooked the difficulties that lie in his way from the actual survey of the use of the article in the New Testament, and often cut the knot, without untying it. Wahl has a very valuable dissertation on the use of the article, in his lexicon, under the word ὁ, ἡ, το. Winer has many good things, in

the preceding account of the article; but neither these, nor any other writers with which I am acquainted, have given a complete view of it, as used in the New Testament. Not a few principles are laid down, in the very best writers on this subject, as applying without limitation, which one finds to be only partially true.

E. g. Wahl says, that "nouns in apposition with proper names take the article," meaning such nouns as indicate office, station, employment, descent, etc. and to this principle he states no limitation. So say other writers; and such is more commonly the case. But as the opposite of such a rule, see Acts 6: 5 *Νικολαον, προσκλητων*. Acts 13: 1 *Μαυριη—συντροφος*. 13: 21 *τον Σαουλ, υιον Κις, ανδρα εκ φυλης Βενιαμιν*, which also contradicts the principle, that when the proper name has an adjunct noun in apposition it necessarily omits the article: Acts 19: 5 *Διμητριος—αργυρονομος*, etc. It is very evident, that there is yet wanting a simple, well-arranged account of the actual use of the article through the whole New Testament, with proper reference to the various readings and manuscripts; and that, instead of reasoning *a priori*, or laying down a universal rule from a few instances, general rules and conclusions, should be drawn only from induction, made with reference to all the particulars.

Wahl supposes that there are cases where the article is used and omitted in the New Testament, contrary to the usual custom of the Greeks. Why may not this well be the case, when it is certain that the use of the Hebrew article does not by any means correspond with that of the Greek; and when the New Testament writers confessedly use the popular colloquial Greek, which cannot reasonably be supposed to observe all the grammatical niceties of Plato and Xenophon? However this may be, the whole subject needs yet a different kind of investigation from what it has received; and this is a desideratum in the department of the critical study of the Scriptures. S.]

SYNTAX OF PRONOUNS.

§ 15. On the use of the pronouns in general.

1. Pronouns both personal and relative frequently occur, the gender of which is different from that of the noun to which they relate. In such cases the idea conveyed by the noun is regarded, rather than its grammatical gender. This is called *constructio ad sensum*.

E. g. Matt. 28: 19. μαθητεύσατε πάντα τα ἔθνη, βαπτίζοντες ἐν ὕδατι; Gal. 4: 19 τέκνα μου, οὓς πάλιν ἀδελφῶ; so Eurip. Suppl. 12 ἅπαντα γενναίων τέκνων οὗς, κ. τ. λ.—Rom. 9: 23 ἵνα γνωρίσῃ τὴν κλέπτου τῆς δόξης αὐτοῦ ἐπὶ σκευὰ ἰλεοῦς—οὓς καὶ ἐκάλει. Col. 2: 19 τὴν κεφαλὴν ἐξ οὗ πάν τῷ σῶμα. 1 John 5: 21. The passage in John 15: 26 does not belong here, as πνεῦμα is merely in apposition. See Matthiae § 435.

2. In a similar way, pronouns which relate to a noun singular are put in the plural, when that noun has a collective sense, or the abstract is put for the concrete.

E. g. Matt. 1: 21 τὸν λαόν—αὐτῶν. Phil. 2: 15 γενεάς—ἐν οἷς. 3 John 9 τῇ ἐκκλησίᾳ—αὐτῶν. Eph. 5: 11, 12 τοὺς σκοτούς (i. e. ἐσθραφισμένους)—ὑπ' αὐτῶν.

On the contrary, some have supposed a pronoun singular to relate to a noun plural, in Phil. 3: 20 ἐν οὐρανοῖς, ἐξ οὗ. But ἐξ οὗ, by usage, became a kind of adverb, meaning *unde*. Matthiae § 434. 2. b. Gesen. p. 715. Stuart § 181. 2. a.

3. Pronouns sometimes relate to nouns not expressed in the preceding context, but implied in it, or in some verb or noun.

E. g. Matt. 11: 1 κηρύσσειν ἐν τοῖς πόλεσι αὐτῶν, viz. of the Galileans; for Jesus was residing in Galilee. John 8: 44 ὅτι ψευστὴς ἐστὶ καὶ πατὴρ αὐτοῦ, viz. ψεύδους. Compare Acts 4: 5. 2 Tim. 2: 2.

According to some interpreters, e. g. Kuinoel, pronouns sometimes relate to a noun which is expressed in the succeeding context. E. g. Matt. 17: 18 ἐπετίμησεν αὐτῷ sc. τῷ δαίμονι. Acts 12: 21 ἐδημυγο-

of, *προς αυτοὺς* sc. *ὁ ὄχλος*, see verse 22. No doubt such an usage exists in the Hebrew; see Gesen. p. 740. Stuart § 185. 2. But those two passages establish nothing in respect to the New Testament usage. In the first, *αὐτῷ* is to be referred to the demoniac; for plainly, in the gospels, the demon and the demoniac are often interchanged. Hence Mark 9: 25 *ἐπετίμησεν τῷ πνεύματι ἀναδρατῶ* affords no support to the above criticism. In the last case Acts 1. c. *αὐτοὺς* refers to the messengers who are described in the preceding discourse; as Kuinoel himself has acknowledged.

2d, transposition of the pronoun is found by Kuinoel in Luke 11: 39 *το εσωθεν ὑμων γενη ἀπαρχῆς καὶ πρῆξας*, since he construes *ὑμων* with *ἀπαρχῆς*; but plainly however against the whole connexion. The passages cited from Matt. 5: 16. 10: 30. 13: 16 prove nothing, for in these the pronoun is not separated from its noun, but merely precedes it.

In 1 Cor. 6: 11 *ταῦτα τινες εἰσι* is peculiar, being used for *τοὺτοί τινες*.

§ 16. Use of the personal pronouns.

1. The personal pronoun after verbs is often omitted; particularly when it immediately preceded, or must be again repeated, in the same sentence. In such cases, the pronoun must be supplied from the connexion.

E. g. Matt. 21: 7 *καὶ ἐπεκράτισεν ἐπ' αὐτῶν αὐτῶν*, sc. *αὐτοὺς*. Acts 13: 3 *καὶ ἐπέλογον*, sc. *αὐτοὺς*. 1 Cor. 10: 9 *καθὼς τινες αὐτῶν ἐπηρώσαν*, sc. *αὐτῶν*, which some manuscripts insert. 2 Thes. 3: 15. Eph. 5: 11. 1 Tim. 6: 2. etc. Comp. Gesen. p. 734. Stuart § 211. 5. Bos Ellips. p. 51. Respecting the ellipsis of the reciprocal pronoun *ἑαυτῶν*, *ἑαυτοῦς*, after active verbs, see below in § 31 b. 2.

NOTE. The omission of the pronoun is most frequent, in cases where it would occur the second time, in the same predicament. E. g. Matt. 27: 3. Acts 17: 27. 1 Tim. 1: 12. John 20: 22.

2. The proper name of the person himself, or of his official rank, is sometimes inserted instead of a pronoun which would usually be employed. This is done to give intensity to the expression.

E. g. Mark 9: 41 *ἐν ὀνόματι ὅτι Χριστὸν (sc. ἐμοῦ) εἰστε*. Matt. 10: 23 *ἕως αὐτὸς ἐλθῇ ὁ υἱὸς τοῦ ἀνθρώπου*. Luke 12: 8 *ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσεται ἐν αὐτῷ*. Comp. Luke 9: 26. John 6: 40. Mark 3: 22. etc. See Gesen. p. 741.

NOTE. The same usage sometimes occurs, without any design of expressing intensity. E. g. Eph. 4: 16. John 10: 41. Luke 3: 19. 1 Cor 1: 21. In John 4: 1, the designation of Jesus is twice repeated, because the writer means to quote verbatim the report among the Pharisees.

3. Sentences sometimes exhibit a change in discourse, from one person to another.

E. g. Matt. 23: 37 *Ἱερουσαλὴμ—ἡ ἀποκτείνουσα—πρὸς αὐτὴν—τα τέκνα σου*. Comp. Luke 1: 44, 45. See Gesen. p. 742. Stuart § 212. 3.

4. The pronoun *αὐτός* is used in various constructions, viz.

(a) Sometimes in a reflexive sense, for *ἑαυτοῦ, αὐτοῦ*. E. g. John 4: 47 *ἵνα ἰασθῇ αὐτὸν τὸν υἱόν*. Matt. 21: 45 *ὅτι περὶ αὐτῶν λέγει*. This is a mode of speech which may be deduced from the Hebrew (as Luther & German put *ihm, ihn*, for *sich*), but which may also be deduced from pure Greek writers. See Arist. Ethic. II. 4. Herod. II. 2. Thucyd. VII. 5. Comp. Georg. p. 162. Matthiae § 467. Most passages, however, which are referred to this head, such as Eph. 1: 9. Acts 15: 26. Rom. 14: 14. Luke 14: 26, have also *αὐτοῦ, αὐτῶν*, etc. in some of the manuscripts.

(b) It is used *pleonastically*, when between a noun and its verb there is inserted a clause or several words. E. g. John 15: 2 *πάν ἄκλημα—ἀγει αὐτό*. Mark 5: 2 *καὶ ἐξέλθοιτι αὐτῷ—αὐτῷ*. Rev. 6: 4 *τοῦ καὶ θήμεναι—αὐτῷ*. This usage is very common in respect to the relative pronoun; e. g. Acts 15: 17 *ἐφ' οὓς—ἐπὶ αὐτούς*. Mark 7: 25 *γυνή, ἥς εἶχε τὸ θυγατρίον αὐτῆς*. Examples of the like kind, in abundance, are given by Matthiae (§ 467. 2) out of the national Greek writers. Comp. Schaef. ad Bos Ellip. p. 23. Still the New Testament writers may have borrowed this idiom from their own vernacular language, [where it is more frequent.] Gesen. p. 734. Stuart § 210.

(c) It occurs in the sense of *sua sponte, suo ingenio*, John 16: 27.

NOTE. *Ὁ αὐτός* the same, has in the New Testament the dative of the person after it, when it is employed in the meaning of the same with. E. g. 1 Cor. 11: 5. comp. Matthiae § 368, I.

5. The pronoun *ἐαυτου*, which is properly of the *third* person, is often used in reference to the *first* or *second* person.

(a) For the first person plural. E. g. Rom. 8: 23 *ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στεναζόμεν*. 1 Cor. 11: 31. 2 Cor. 1: 9. 10: 12. al.

(b) For the second person plural. E. g. John 12: 8 *τοὺς πτωχοὺς παντοτε εἰχετε μεθ' ἑαυτῶν*. Phil. 2: 12 *τὴν ἑαυτῶν σωτηρίαν καταργήσατε*. Comp. Matt. 3: 9. 23: 31. Acts 13: 46. al.

(c) For the second person singular. E. g. John 18: 34 *ἀπ' ἑαυτοῦ σου τοῦτο λέγεις*. Rom. 13: 9 in a quotation from the Septuagint.

NOTE. This usage is also found among the Greeks. See Buttmann § 69. 2. Matthiae § 148. Viger. p. 165 ff. Wahl Lex. In regard to its use in the sense of *mutually*, *among each other*, see Schleusner and Wahl on the word.

6. The pronoun *ἡμεῖς* frequently stands for *ἐγώ*, particularly in the writings of Paul.

E. g. Rom. 3: 8. 2 Cor. 1: 10.

NOTE 1. Respecting a periphrasis for the possessive pronoun, by means of the prepositions *κατά*, *περί*, *ἐκ*, etc. see below in § 46.

NOTE 2. In the writings of Paul and of Luke, the genitive of the personal pronoun is almost constantly placed before the substantive which governs it. Phil. 2: 2. Col. 2: 5. 4: 18. Eph. 2: 10. 1 Cor. 8: 12. 9: 11, 27. 11: 24. 2 Cor. 8: 14. 2 Tim. 1: 4. 3: 10. Tit. 1: 15. Luke 6: 47. 11: 17. 12: 18, 30, 35. 15: 30. 16: 6. 19: 35. al. This happens in other writers, but less frequently. Matt. 6: 4, 17. See Gersdorf p. 458 ff.

§ 17. Use of the demonstrative pronoun.

1. The pronoun *οὗτος* sometimes relates to a remote noun which is to be regarded as the principal subject, instead of the nearest one.

Comp. Gesen. p. 741. Stuart § 185. 2 note. Glass. p. 156.

E. g. Acts 4: 11 *οὗτος (Ἰησοῦς Χριστός v. 10) ἐστὶν ὁ λίθος*. Acts 7: 19. 1 John 5: 20 *οὗτος ἐστὶν ὁ ἀληθινὸς θεός*, viz. *ὁ θεός ἐστὶν*, not *ὁ Χριστός*, as the older theologians supposed, from doctrinal views; for first, *ἀληθινὸς θεός* is a constant and exclusive epithet of the Fa-

ther; and secondly, a warning follows against the worship of idols, which are always placed in opposition to the true God. [But where, in the writings of John, is the Father called *ζωή αιωνιος*? The same who is here called the true God, is called eternal life, an epithet always applied by John to the Saviour. Add to this, as *Χριστος* is the nearest antecedent, there is the stronger grammatical reason for applying *ουτος* to *Χριστος*, as well as the fact that the *usus loquendi* is in favour of it. As the evidence then preponderates so plainly in favour of such an application, may it not be that the younger theologians, out of doctrinal views, have decided against such an application? S.] The place in Acts 8: 26 *αυτη εστιν ερημος*, is doubtful. Some supply here *Γαζα*, the nearest subject; others *οδος*. See Kuinzel in loc. Winer's bibl. Realwörterb. p. 235. Wahl's Lex, art. *Γαζα*. *Nota.* The same is the case with the relative pronoun, Heb. 9: 2. 5: 7. 1 Cor. 1: 8. Eph. 3: 5. al.

2. The demonstrative pronoun is often omitted before the relative pronoun.

E. g. Rom. 6: 21 *τινα καρπον ειχετε τότε, εφ' οίς νυν επαισχυνεσθε*; compare Koppe in loc. 1 Cor. 7: 1 *περι ων εγραψατε μοι*. Rev. 20: 4 *τας ψυχας των πεπελεκισμενων—και (εκεινων) οιτινες ου προσεκυνησαν τω θηρω*. Compare Rom. 14: 22. John 6: 29. Luke 9: 36. See Bos Ellips. p. 49.

3. Sometimes *ουτος* stands before a short sentence, where we should expect *ος*.

E. g. Acts 10: 36 *δια Ιησου Χριστου, ουτος εστιν παντων κυριος*. Luke 7: 12 *μονογενης τη μητρι αυτου, και αυτη χηρα*.

§ 18. Use of the relative pronoun.

1. According to a well known usage of the Greek tongue, the relative pronoun is regularly put in the same case with its antecedent. This is called *attraction*; and occurs frequently in the New Testament.

See Hermann ad Viger. p. 892 ff. Matthiae § 473. Buttmann p. 543. See below in § 50.

E. g. Mark 7: 13 *τη παραδοσει υμων η παραδωκαμεν*. 14: 72 *του ρηματος ου ειπεν αυτω ο Ιησους*. Luke 2: 20 *επι πινουσιν οις ηκουσαν*. John 2: 22 *τη λογω, η ειπεν ο Ιησους*. Compare Acts 7: 17. 1 Pet. 4: 11. John 15: 20. Luke 5: 9. Eph. 2: 4. 2 Cor. 1: 4. Tit. 3: 5. al.

Examples where this usage is neglected are Heb. 8: 2 *της σκηνης της αληθινης, ην επηξεν ο κυριος*. Rom. 10: 14 *πως πιστεουσιν, ου ουκ ηκουσαν*.

2. Sometimes the reverse of this usage takes place, and the noun which should stand in the nominative, is put in the case which the verb connected with the relative governs.

E. g. 1 Cor. 10: 16 *τον αρτον τον κλωμεν, ουχι κοινωνια του σωματος*. The passage in Matt. 21: 42 *λιθον, ον απεδουκεσαν, αυτος εγεννηθη κ.τ.λ.* does not seem to belong here, for the acc. *λιθον* is to be regarded as in the case absolute.

3. Sometimes the relative follows the gender and number of the predicate of the relative sentence.

E. g. Gal. 3: 16 *τω σπερματι σου, ος εστι Χριστος*. Eph. 1: 14 *πνευμα, ος εστιν αρδαβων*. Eph. 6: 17 *μαχαιραν του πνευματος, ος εστι ρημα θεου*. 1 Tim. 3: 15 *εν οικω θεου, ητις εστιν εκκλησια θεου*. etc.

NOTE 1. It is peculiar to Paul to connect two, three, or more sentences by a relative, when it belongs to different subjects. E. g. Col. 1: 24—29. Eph. 3: 11, 12. An accumulation of relatives, belonging to the same subject, is found in Col. 1: 13, 14. Eph. 2: 21.

NOTE 2. The relative is sometimes omitted. E. g. 1 John 3: 12 *αγαπωμεν αλληλους—ου καθως Καν (ος) εκ πονηρου ην*.

§ 19. Use of the interrogative pronoun *τις*.

1. The pronoun *τις* is sometimes put for the relative; as in German *wer* for *welcher*. So in Latin, *qui* and *quis* are often used in the same manner, [and in English, *who* is both relative and interrogative.]

E. g. Mark 6: 36 *τι φαγωσιν ουκ εχουσι quod comedant non habent*. Compare Matt. 15: 32. Luke 17: 8 *ετοιμασον τι φαγω*. Mark 14: 36.

NOTE 1. Schleusner, Hamb (p. 82 ff) and others adduce many examples of this usage, which are altogether of a different kind, viz. (1) Where *τις* retains its interrogative meaning, and still must be rendered in Latin by *quis* or *quod*. E.g. Matt. 20: 22 *οὐκ οἰδατε, τι αὐτοῖς quid petatis*. Matt. 7: 9 *τις ἐστὶ ἐξ ὑμῶν ἀνθρώπος κ.τ.λ. quis homo*, etc. Comp. Matt. 12: 11. Luke 14: 5. 11: 5. al. — (2) Where *τις* is equivalent to *εἰ τις*; as 1 Cor. 7: 18 *περιτετμημένος τις ἐλήθη, μὴ ἐπαχθῶ, is any one circumcised? then let him not* etc. James 5: 13 *κακοπαθεῖ τις, προσευχεσθῶ*. In James 3: 13, one may point with Pott, Schott, and others, *τις σοφός—ἐν ὑμῖν; δεῖξάτω κ.τ.λ.* In Acts 13: 25 *τίνα με ὑποθετεῖτε εἶναι; οὐκ εἰμὶ ἐγώ*, may perhaps be reckoned as an example of the rule above.

NOTE 2. Other meanings of the pronoun *τις* belong to the lexicon. See Scheusper and Wahl in verbum.

§ 20. Hebraisms in respect to some pronouns.

1. Instead of *οὐδεὶς, μηδείς*, for which the Hebrews have no corresponding pronouns, we find sometimes in the New Testament, agreeably to the Hebrew idiom, *οὐ πᾶς*.

E. g. Rom. 3: 20 *οὐ πᾶσα σαφῆς*, compare Matt. 7: 21. Mark 13: 20. Gal. 2: 16. Heb. כֹּל אֶל, Gesen. p. 756. Another equivalent form is *πᾶς μὴ*, Eph. 4: 29. John 6: 39. or *πᾶς οὐ*, Eph. 5: 5. 2 Pet. 1: 20. Rev. 22: 3. or, what is less usual, *εἰς οὐ*, Matt. 10: 29. and when intensity is expressed, *πᾶς οὐ μὴ*, Rev. 18: 22. and in connected sentences, *οὐδὲ πᾶς*, Rev. 7: 16. 9: 4. In general, this mode of expression is not frequent in the writers of the New Testament. Compare also no. 2.

NOTE. The idea of *thing, something*, is in some cases expressed by *ῥημα*, like the Hebrew דָּבָר. Thus Luke 1: 37 *οὐκ ἀδυνατήσει παρὰ θεοῦ παν ῥημα*; which however is taken from the Septuagint, Gen. 18: 14.

2. The pronouns *any one, every one*, are sometimes expressed in the Hebrew manner, by *ἀνθρώπος*.

(a) E. g. Matt. 19: 6 *ἀνθρώπος μὴ χωρίζεται*.

(b) E. g. 1 Cor. 4: 1 *οὕτως ἡμᾶς λογιζέσθω ἀνθρώπος*. 11: 28 *δοκιμαζέτω ἀνθρώπος σεαυτὸν*. Compare Septuagint Prov. 24: 12, where Hebrew בָּרִא.

NOTE 1. This also but seldom happens; for among the passages cited by Schlemmer as examples, several do not belong here. So Matt. 9: 9 *εἶδεν ἀνθρώπον καθήμενον* is, as in all languages, *he saw a man sitting*. Luke 6: 31 *καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι*, as we say, *as ye would that men*, etc. On John 2: 25, see above p. 58 alt.

NOTE 2. In the sense *a*, we find also *ἀνῆρ*. E. g. Prov. 6: 27. Ecc. 6: 3. Luke 9: 38; although in most passages referred to this head *ἀνῆρ* may be translated *a man*, and in the plural, *people*; but in the same sense as one might use the pronouns. See Luke 5: 18. Acts 10: 5. Before the relative, we may translate *ἀνῆρ* by the demonstrative pronoun, in place of which *ὁ* occurs in like cases in Hebrew. E. g. Rom. 4: 8 and Ps. 32: 2 *μακάριος ἀνῆρ, ὃς οὐ μὴ λογισθῇται ἁμαρτίαν*. Compare Rom. 11: 4 and 1 K. 19: 18. James 1: 12. Such examples, however, are found only in quotations from the Old Testament, with the exception of the one last cited, which is an imitation of the Hebrew phrase *אִישׁ יָשָׁר*.

In respect to the connexion of *ἀνῆρ* and *ἀνθρώπος* with other nouns expressive of office, dignity, character, etc. e. g. *ἀνῆρ φανεύς*, see Schleusner and Wahl on the words.

For the periphrasis of *every* by repeating a noun, e. g. *ἡμέτεροι καὶ ἡμέτεροι*, see below in § 47. 5 note.

SYNTAX OF NOUNS.

§ 21. *Nouns; peculiar use of the singular and plural.*

1. A noun singular is frequently used in a collective or generic sense, respecting things or persons.

Comp. Glass I. p. 56. Gesen. p. 477. Stuart § 133. 7.

E. g. Gal. 5: 10 *ὁ ταρασσών*, i. e. all who occasion unchristian maxims or opinions. James 5: 6 *ἐφονεύσατε τὸν δίκαιον*. 1 Pet. 4: 18. 1 Cor. 6: 5. A plural verb is often connected with such nouns in the singular; see below in § 40. 2.

2. When a writer wishes to express himself in a general way, the plural is not unfrequently used, where what is predicated belongs only to one subject.

E. g. Matt. 27: 44 *οἱ ἀποράς—ἀπεδίδοσαν αὐτόν*, i. e. *one* of the thieves nailed at him, comp. Luke 23: 39, unless we admit a discrepancy in the narrations. Comp. Matt. 9: 8. 1 John 5: 9. (John 5: 34, 36.) Some reckon here 1 Cor. 15: 29 *οἱ βαπτίζομενός ὑπὲρ τῶν νεκρῶν*, and by *νεκρῶν* understand Christ; which, to be sure, the *usus loquendi* permits. On the other hand, Matt. 2: 20 *τεθνηκυῖσι—οἱ ζητούντες*, does not belong here (as Wvss in his *Diakelol.* p. 106 makes it), for the words are taken from Exodus 4: 19. Somewhat different, and rather from the neglect of particularity in the mode of expression, are such cases as Mark 1: 2 and Acts 13: 40 *ἐν τοῖς προφῆταις*, i. e. in *one* of the prophets of the Old Testament. Matt. 24: 26 *ἰδοὺ (ἐστὶ δὲ Χριστός) ἐν τοῖς ταμίαις* i. e. in *a ταμίαν*. See Gesen. p. 665. Stuart § 167. 3.

3. Some nouns which denote but *one* object, have usually the *plural* form, because that object consists of many parts.

E. g. Heb. 9: 3, 12 *τὰ ἅγια* the temple, which had three parts. 1: 2 *οἱ αἰῶνες* the world, the universe; comp. עוֹלָמֵי עוֹלָמֵי. Matt. 8: 11 *ἀνατολῆς καὶ δυσμῶν* the east and west countries. Heb. 2: 23 *οἱ οὐρανοὶ* the heavens, since the Jews made several heavens, one above the other; see Wetstein on 2 Cor. 12: 2. So *τὰ δεξιά* Matt. 26: 64. Acts 2: 25. al. i. e. the whole right side of the body, not merely the right hand. Here belong also some appellations of feasts; e. g. *ἐγκαινίαι, γενεσιᾶ*, etc. as also some names of towns, as *Ἀθηναί, Παταραί, Φιλιπποί*, etc.

The plural *σαββάτα* for *σαββάτον* is perhaps a mere imitation of the Aramaean form *סַבְבָּתַי*. Respecting the signification *week*, see Schleusner and Wahl on the word.

NOTE 1. It is without any ground, that some find a *pluralis excellentiae vel majestaticus* in the New Testament, as do Glass. l. p. 59. Haab p. 59 ff. E. g. in Heb. 9: 23 *κρείττοσι θυσίαις*, spoken respecting the propitiatory sacrifice of Christ. John 9: 3 *ἔργα θεοῦ* a most important work of God. Heb. 7: 8 *ἐπαγγέλια* the important promise. 2 Cor. 12: 1, *ἡ ἀποκαλύψεις* an exalted revelation. For, first, this usage is limited in Hebrew, which the above is said to imitate, to the idea of God, Lord, etc. Gesen. p. 663 ff. Stuart § 167. 2. At least, examples of a different kind are very doubtful, (Storr *Observatt.* p. 97 ff.) And secondly, the plural in all these passages agrees well with the supposition, that the writers mean to express themselves in a general way.

NOTE 2. In respect to Phil. 2: 6 *το εἶναι ἰσά θεῷ*, compare Greek

usage in Hom. *Il.* L. 187. XV. 519 *τον νυν ισα θεω κ.τ.λ.* Aelian. V. H. VIII. 38. etc. and see Schleusner and Wahl art. *ισος*. It seems to me that *ισα* is used in this passage simply in an adverbial sense; as in the passages quoted by Elsner in his *Observatt. Sacr.* II. 245. e. g. *Odys.* XI. 303 *τιμην λολογχασιν ισα θεοισι.* Pausan., *Corinth.* *ισα τω θεω αβειν.* When, moreover, from doctrinal views, some of the older interpreters, as Cocceius, would make a difference between *ισον θεω ειναι* and *ισα θεω ειναι*, the attempt seems to be hardly worth a refutation.

For the plural *ημεις* for *εγω*; see above in § 16. 6.

NOTE 3. To express generality, i. e. *all, every, etc.* the Hebrews sometimes use both the masculine and feminine forms of the same word together; see Gesen. p. 670. An example of this kind may be found in 1 Cor. 7: 15 *ου δεδουλευται ο αδελφος η η αδελφη εν τοις τριουτοις*, i. e. *no Christian is in bondage, etc.*

§ 22. Nouns; use of the nominative.

1. The nominative absolute is sometimes found, i. e. a nominative with which no verb is connected.

E. g. John 17: 2 *ισα παν, ο δεδωκας αυτω, δωση αυτοις ζωην αιωνιον.* Luke 21: 6 *ταυτα α θεωρειτε, ελευσονται ημεραι κ.τ.λ.* Acts 7: 40 *ο Μωυσης ουτος—ουκ οιδαμεν, τι γεγονεν αυτω.* Comp. Rom. 8: 3. Gal. 1: 20. Rev. 1: 20. 3: 12, 21. Luke 12: 10. 13: 4. etc. Here belongs Acts 24: 25 *το νυν εχον, πορευου*, i. e. *as matters now stand, etc.* See Georgi p. 40. Matthiae § 310.

2. Very frequently among the Greeks and Hebrews, the nominative with the article is used instead of the vocative. Of this usage there are many examples in the New Testament.

E. g. Mark 9: 25 *το πνευμα το αλαλον—εγω σοι επιτασσω.* Matt. 27: 29 *χαρις ο βασιλευς.* Luke 8: 54 *εφωνησας λεγων, η παις, εγειρου.* Luke 18: 11, 13. John 12: 13. Rom. 8: 15. Heb. 1: 8. al. This often happens in words which stand in apposition, so that sometimes a nominative appears to be connected with a vocative. E. g. Mark 14: 36 *και ελεγεν Αββα, ο πατηρ.* Matt. 1: 20 *Ιωσηφ, υιος Δαβιδ.* etc. Here may be referred places like John 13: 13 *υμεις φανετε με ο δι-*

δασκάλος: Some make the nominative to stand here for the accusative.

NOTE. A seeming example of the nominative for the accusative is found in Rom. 1: 22 *φρονοῦντες εἶναι σοφοί*. See on this Graecism, Matthiae § 535, and comp. below in § 38. 4 note 2.

3. Altogether Hebraistic is the periphrasis of the nominative by *εἰς* with an accusative, connected with the verbs *εἶναι* and *γενεσθαι*.

E. g. Matt. 19: 5 *εἰσὶν οἱ δύο εἰς σὰρκα μίαν*. 21: 42 *ἐκτίθηται εἰς κεφαλὴν γωνίας*. Comp. Luke 2: 34. 13: 19. 1 Cor. 4: 3. See Gen. 2: 24. *וַיִּבְרָא יְהוָה אֱלֹהִים אֶת הָאָדָם בְּיָמֵינוּ*. 24: 67 *וַיִּבְרָא יְהוָה אֱלֹהִים אֶת הָאָדָם בְּיָמֵינוּ* (See Wahl's Lex. in *εἰς* no. 6).

For the use of the nominative case in participles that are employed as adjective nouns, as in Acts 15: 22, 23 *ἀποστόλοις—γραφάρτες*, etc. see below in § 51. 3 note 1.

§ 23. Nouns; use of the genitive.

1. The genitive, after nouns which indicate feeling, speech, or action in respect to any thing, is sometimes to be understood as indicating the relation which that feeling, speech, or action has toward that thing.

E. g. Matt. 13: 18 *τὴν παραβολὴν τοῦ σπειροντὸς*, i. e. *the parable concerning the sower*. Luke 6: 7 *κατηγορίαν αὐτοῦ*, i. e. *an accusation against him*. Acts 4: 9 *ἐπὶ ἐνεργεσίᾳ ἀνθρώπου*, i. e. *a good deed towards the man*. 2 Cor. 1: 18 *ὁ λόγος τοῦ σταυροῦ*, i. e. *preaching in respect to the cross*. Comp. 2 Cor. 5: 19. John 17: 2. Matt. 10: 5. 14: 1. See Matthiae § 313. Gesen. p. 676. Stuart § 171. So often *ἡ ἀπακομή τοῦ θεοῦ* v. *τοῦ Χριστοῦ*. To this head belongs *ὑπακοὴ πίστεως* Rom. 1: 5. 16: 26. *τῇ ὑπακοῇ τῆς ἀληθείας* 1 Pet. 1: 22. *τὴν ὑπακοὴν τοῦ Χριστοῦ* 2 Cor. 10: 5.

NOTE 1. That the genitive is often employed to denote the place where, is so well known as to need no examples from the New Testament to establish it; see Matthiae § 378. The passage in Rev. 18: 7 *ἤκουσα τοῦ θυσιαστηρίου λεγόντος* deserves particular mention; the meaning is, *I heard from the altar one saying*, etc. see Wahl art. *θυψιαστηριον*.

NOTE 2. Instead of the genitive, the nominative is placed after *ἡμι*, as if it were in apposition; e. g. Rev. 7: 6. 14: 3.

NOTE 3. I cannot confidently reckon Rom. 7: 2 του νομου του ανδρος, as belonging to the kind of genitive in question ; for this may also mean *the law which proceeds from man*. Whether we are to understand ευαγγελιον του Χριστου in the sense of *the gospel preached by Christ*, or *the gospel CONCERNING Christ*, may be doubtful. I prefer the latter sense, however, because we have the full phrase in Rom. 1: 2, 3 ευαγγελιον Θεου—περι του υιου αυτου ; of which the other phrase appears to be an abridgement. The phrase Rom. 2: 16 ευαγγελιον μου, i. e. *the gospel preached by me*, is peculiar to the apostle Paul.

2. In many other passages of Paul and John, the genitive is used in a way so brief and comprehensive, that it must be resolved into a whole sentence.

E. g. Col. 1: 20 του αιματος του σταυρου, i. e. *the blood shed upon the cross*. 1: 23 ελπιδος του ευαγγελιου, i. e. *the hope which the gospel inspires*. Phil. 4: 9 Θεος της ειρηνης, i. e. *God who gives peace*. Eph. 4: 18 της ζωης του Θεου, i. e. *the happiness which God bestows*. John 5: 29 αναστασις ζωης v. κρισεως, i. e. *resurrection to life or condemnation*. Comp. Phil. 1: 22. John 7: 35. Col. 1: 24. Rev. 15: 2. In Hebrew this is very frequent ; see Gesen. p. 676. Stuart § 171. But examples of the same kind may be found in classic Greek ; see Matthiae § 313. Comp. also 2 Cor. 11: 26 κινδυνοι ποταμων, κινδυνοι ληστων, *perils by water, perils by (or on account of) robbers*.

The following passages deserve particular notice. Luke 11: 29 σημειον Ιωα, i. e. *σημειον ομοιον σημειω του Ιωα*. Comp. 1 Cor. 2: 4. 2 Cor. 4: 10. Luke 2: 17. Jude 11 τη αντιλογια του Καρε.

3. The genitive has several peculiar constructions with adjectives, viz.

(a) It gives limitation to their meaning, and is to be resolved by the preposition *respecting, in regard to, etc.*

E. g. James 2: 5. τους πτωχους του κοσμου, i. e. *poor in respect to worldly goods* ; see Pott in loc. Philem. 1: 9 δεσμιος Χριστου, i. e. *a captive for the sake of Christ*. Here belongs also 2 Pet. 3: 9 ου βραδυνει κυριος της επαγγελιας, inasmuch as βραδυνει is equivalent to βραδυσ εστι ; see Wahl's Lex. art. βραδυνω.

NOTE. Instead of the genitive, the dative in such cases is not un-

frequently used ; e. g. *πρωχοι τῷ πνεύματι* Matt. 5: 3. or the preposition *ἐν*, e. g. *δεσμιος ἐν κυρίῳ* Eph. 4: 1. or *περι*, e. g. *αδελφοὶ περι τὴν πίστιν* 2 Tim. 3: 8. Peculiar is Luke 24: 25 *βραδεὶς τῇ καρδίᾳ τοῦ πιστεῦναι ἰαρόν* *ad credendum*.

(b) A different case from this, is when the genitive is connected with a participle or verbal adjective, derived from a verb which governs the accusative. It is then to be resolved through the insertion of *by*, *of*, etc.

E. g. John 6: 45 *διδάκτοι τοῦ θεοῦ*, i. e. *taught of God*. 1 Cor. 2: 13 *διδάκτοι πνεύματος ἁγίου λόγοι*, i. e. *words taught by the Holy Ghost*. Matt. 25: 34 *εὐλογημένοι τοῦ πατρὸς*, i. e. *blessed of the Father*. See Fischer ad Weller. III. pt. I. p. 353. So 1 K. 1: 49 *κλητοὶ Ἀδониου*. Comp. Cant. 5: 8. James 1: 13. Luke 7: 28. Matt. 11: 11.

NOTE. Even in this case, a preposition is sometimes inserted, e. g. 1 Thess. 1: 4 *ἡγαπημένοι ὑπὸ θεοῦ*.

(c) That adjectives significant of *learning*, *partaking of*, *fulness*, etc. should govern the genitive, is a common principle of the Greek language, which holds good also in the New Testament.

E. g. Heb. 5: 13 *ἀπειρος λόγου*. Eph. 2: 12 *ξενὸν τῶν διαθηκῶν*. Rom. 15: 14 *μετῶς αγαθωσύνης*.

4. The connection of the genitive with verbs is very various. Passing by the common and well known classes, I notice, in particular, the following as construed with a genitive of the thing.

(a) Verbs signifying *to fill* or *to be full*. E. g. Acts 5: 28 *πεπληρωκατε τὴν Ἱερουσαλὴμ τῆς διδασκῆς ὑμῶν*. 2: 28 *πληρωσεὶς με εὐφροσύνης*. John 2: 7 *γεμισετε τὰς ὑδρίας ὕδατος*. Rom. 3: 14 *ὥν τὸ στομαχος πικρίας*. Matt. 22: 10 *ἐπλησθη ὁ γαμος ἀνακειμένων*. Luke 1: 53 *πεινῶντες ἐνεπλησεν αγαθῶν*. So *περισσεύειν* in Luke 15: 17; for the construction with *ἐν* in 1 Cor. 15: 58. Rom. 15: 13, and *εἰς* in 2 Cor. 9: 8, has another sense. The verb *ὑστερεῖν* is also construed in a similar way, Luke 22: 35. Rom. 3: 23. See Matthiae § 330.

Sometimes, however, such verbs are construed with *ἀπο*; e. g. Luke 15: 16 *ἐπεθύμει γεμῖσαι τὴν κοιλίαν αὐτοῦ ἀπο τῶν κεραιῶν*;

comp. Jer. 51: 34. Sometimes with *en*; e. g. Matt. 23: 25 *εσθίου γεμουσιν ἐξ ἀρπαγῆς*. See an instance of an opposite kind, in Luke 11: 39.

(b) Verbs of remembering. Compare *μνησθαι*, *μνησκειν*, *ἀναμνησκεισθαι*, *ὑπομνησκεισθαι*, *μνημονεύειν* Luke 17: 32. The last verb also governs the accusative, e. g. Matt. 16: 8. 1 Thess. 2: 9. Rev. 18: 5. Verbs signifying to *recal to mind or memory*, are construed as transitive, and almost exclusively govern the accusative. Comp. *ἀναμνησκειν* 1 Cor. 4: 17. *ὑπομνησκειν* John 14: 26. 2 Pet. 1: 12. *μνημονεύειν* 2 Tim. 2: 8. An instance of a different kind see in Heb. 11: 15 *ἐμνήνης ἐμνημονεύον*. Comp. Matthiae § 325.

(c) Verbs signifying dominion. Rom. 14: 9 *κυριεύειν*; compare Diod. Sic. I. 27. 1 Tim. 2: 12 *κυθεντειν*. 1 Tim. 3: 4, 12 *προΐστασθαι*, compare 1 Mac. 6: 10. Also Matt. 16: 18 *κατισχευειν*. See Matthiae § 337.

(d) Among verbs of asking, only *δεομαι* is put with the genitive both in common Greek and in the New Testament. E. g. Matt. 9: 38. Luke 5: 12. Acts 26: 3. Compare Matthiae § 332.

(e) Verbs of *sense*, which in classic Greek usually require the genitive, take the accusative after them in the New Testament. The verb *ακουειν*, however, is an exception to this remark, as it is construed with the genitive; e. g. of person, Matt. 17: 5. 18: 15. Luke 2: 46. John 3: 29. Acts 2: 6. Rom. 10: 14. al. or of the thing, Luke 6: 47. 15: 25. John 5: 25, 28. 6: 60. 10: 3. 18: 37. Acts 9: 7. 11: 7. Heb. 3: 7, 15. 4: 7. Rev. 3: 20. 14: 13. 16: 1. al. freq. With the accus. Luke 22: 9. Both the genitive and accusative follow the verb in Acts 1: 4 *ἣν ηᾠδατε μου*. Compare Matthiae § 374. Wahl's lex. art. *ακουω* note.

(f) The verb *καυχασθαι*, to glory in a thing, Rom. 11: 18. James 2: 13.

(g) Verbs of accusing and condemning govern the genitive of the person. Luke 23: 2. John 5: 45. Acts 19: 40. Sometimes, but not usually, they take the genitive of the thing, as in Acts 25: 11.

(h) To these may be added *καταναρκην* 2 Cor. 11: 8. 12: 13, 14; compare Matthiae § 376. *αυχεσθαι* Matt. 17: 17. 2 Tim. 4: 3. Heb. 13: 22; also 2 Cor. 11: 1 where *της ἀφροσύνης* means, in respect to my folly.

(i) Verbs of buying and selling, which in common Greek govern the genitive, take in the New Testament not only the genitive after them, but also *ex* with the genitive. E. g. Matt. 20: 2 *συμφωνήσας—ἐκ δηνάριον*. 27: 7 *ἡρώδης ἐξ αὐτῶν (ἀργυρίων)*. Acts 1: 18. Compare 1

Chron. 21: 24 αγοράσω εν αργυριω. Joel 3: 3 τα κορυμσια επωλουν ακρι του ειωου.

NOTE. 1. On the other hand, verbs of *depriving*, *freeing*, and *purifying*, are usually followed in the New Testament by *apo* (Matthiæ § 331 note). E. g. Luke 13: 16 and 1 Cor. 7: 27 λυειν. Rom. 6: 18 and 8: 2 ελευθερουν. Matt. 6: 13 ρυεσθαι. Rom. 5: 9 σωζειν. 2 Cor. 7: 1 καθαριζειν. Acts 16: 33 and Rev. 1: 5 λουειν. Tit. 2: 14 λυτρουν. Only αποστειρεισθαι 1 Tim. 6: 5 (coll. Eccles. 28: 8) and απαλυσθαι Luke 13: 12, stand with the simple genitive; as is elsewhere the case with verbs compounded with *apo*.

NOTE. 2. Verbs of *departing* and *removing*, which among the Greeks often govern the genitive (Matthiæ § 331), sometimes also take the genitive in the New Testament. E. g. Mark 2: 21 αρει το πηρωρις το καινον του παλαιου. Luke 16: 4. In some other examples they are construed with *apo*; e. g. 1 Cor 7: 10.

5. It is a well known principle of the Greek language, that the genitive stands after transitive verbs, when the action which they denote does not affect the whole object, but only a *part* of it; the genitive being generally the case of *partition*.

E. g. μεταδιδοναι τιμι τινος, εσθιειν τινος, λαμβανειν χειρος, Matthiæ §§ 356, 367.

In the New Testament there are many departures from this usage, viz.

(a) Verbs of *eating*, *taking*, or *giving* of any thing. E. g. Luke 24: 42 επεδωκαν αυτω απο μελισσιου χηριου. Matt. 15: 27. Mark 7: 28 τα κυναρια εσθιει απο των ψυχων των παιδιων (comp. 22η 72.) Acts 5: 2 και ενοςθισατο απο της τιμης. John 21: 10 ενεγκαντε απο των οψαριων.—The passage in Heb. 13: 16 φάγειν εκ ου (θυσιαστηριου) does not belong here, as the meaning is *to eat* (live) *by the altar* (not victim), i. e. to eat the flesh-offerings. In common Greek, only απολανειν takes *apo* and *ex* after it, in such cases. Matthiæ § 361.

On the other hand, γευσθαι is sometimes connected with the genitive, as Heb. 6: 4. So, generally, among the Greeks, Matthiæ § 361. It governs the accus. in John 2: 9. Heb. 6: 5. See a like construction; in Herodot. II. 14. Diod. Sic. I. 89. Aelian. I. 8.

(b) Verbs signifying *to obtain* and *to acquire*, take the accus. after

them. E. g. *κληρονομεῖν* Matt. 5: 5. 19: 29. Gal. 5: 21. Comp. Fischer ad Well. p. 368. Polyb. XV. 22. Alciph. I. 39. For *λαμβάνειν*, see Wym. Dialectol. p. 241—250. The exceptions are *μεταλαμβάνειν* with a gen. Acts 27: 33. Acts 2: 46. Heb. 12: 10. and *προσλαμβάνειν* with a gen. Acts 27: 36.

(c) Verbs of *comprehending, taking hold of*. In Matt. 14: 31. Mark. 8: 23. Luke 9: 47. and Acts 23: 19, *ἐπιλαμβάνειν* is construed with the genitive. On the contrary, *προσλαμβάνειν* Matt. 16: 22 with the above sense, governs the accusative.

6. The construction of the verb *εἶναι* with the genitive is deserving of notice. (a) It signifies *to be on one's side or of his party*, 1 Cor. 1: 12: 3: 4. (b) With abstract nouns, it denotes *state or condition*, e. g. Heb. 10: 39 *εἶναι ὑποστολής*; so 12: 11. Comp. Bos Ellips. p. 33.

7. Not unfrequently, particularly in the writings of Paul, two or more genitives are connected, of which the one governs the others. In this case, the genitive next to the governing noun is commonly employed as an adjective. E. g. 2 Cor. 4: 4 *τον φωτισμον του ευαγγελιου της δοξης του Χριστου*. Col. 2: 2 *πλουτον της πληροφοριως της συνεσεως*. Eph. 1: 6 *εις επαινον δοξης της χαριτος αυτου*. Col. 1: 13. 2: 12. Eph. 1: 19. 4: 13.

NOTE 1. Peculiar, but not altogether unknown to the Greeks, is the construction 2 Pet. 2: 14 *καρδιαν γεγυμνασμενην πλεονεξιας* (so read in many good manuscripts instead of *πλεονεξιας*), *animus auaritia exoriturus*. Comp. Philost. p. 688, 708. and see Pott in loc.

NOTE 2. The genitive, in Paul's epistles, is often separated from the noun which governs it by intervening words. E. g. 1 Thess. 2: 13 *λογος οικου παρ' ημων του Θεου*. Phil. 2: 10 *ινα παν γονυ καμψη επουρανιων και επιγειων και καταχθονιων*. Eph. 2: 3 *τεκνα φυσει οργης*.

NOTE 3. Two genitives, having a different relation, are sometimes, though seldom, connected with one noun. E. g. Acts 5: 32 *ημεις σμεν αυτου (Χριστου) μαρτυρες των ρηματων τουτων*.

NOTE 4. Nouns very rarely govern the same case as the verbs from which they are derived. An example is 2 Cor. 9: 12 *δια πολλων ευχαριστιων τω Θεω*. Viger. p. 54.

§ 24. *Nouns; use of the dative.*

1. In respect to verbs, which among Greek writers are construed with the dative (Matthiae § 381—385), there is no peculiarity in the New Testament. It is necessary only to mark the following particulars.

(a) The verb *προσκυνεῖν*, which among the Greeks usually governs the accusative (Herod. I. 134. Plato Repub. III. p. 384. Aristoph. Plut. 771) when it means *to bow down before one, to cast one's self down*, takes the dative (Heliød. IX. 366.) Matt. 2: 8. 28: 9 and elsewhere. On the other hand, where it means *to worship*, it sometimes takes the accusative, Luke 4: 8. 24: 52. John 4: 22, 23, 24. al. but more frequently the dative, John 4: 21, 23. 1 Cor. 14: 25. Heb. 1: 6. al. Comp. Lobeck ad Phryn. p. 463.

(b) The phrase *καλῶς ποιεῖν*, which is usually connected with the accusative (Matthiae § 409), is regularly in the New Testament connected with the dative; e. g. Luke 6: 27. Matt. 5: 44.

(c) The verb *εὐαγγελίζομαι* in the sense of *to inculcate divine doctrine*, is often construed with the accusative of the person. E. g. Luke 3: 19. Acts 8: 25. 16: 10. Gal. 1: 9. 1 Pet. 1: 12. See a different construction, however, in Luke 4: 18. Gal. 1: 16. So among later Greek writers, Heliød. II. 16. Euseb. Vita Constant. III. 36. compare Lobeck ad Phryn. p. 368. For the expression *εὐαγγελισθεὶς εἰς υἱας* 1 Pet. 1: 25, see the interpreters, and Wahl's lexicon article *εὐαγγελίζω* no. 2. In the sense of *to announce*, *εὐαγγελισαῖσθαι* governs the dative of the person, Luke 1: 19. 2: 10. For the phrase *μαρτυρεῖν τινι*, see below in no. 2.

(d) The adjective *ἀπειθεῖς*, like the verb *ἀπειθεῖν*, governs the dative; e. g. Acts 26: 19. Rom. 1: 30. Of the verbs which in Greek can govern the dative or some other case, *ὑπακούειν* in the New Testament always takes the dative (see Matthiae § 381). E. g. Acts 6: 7. Rom. 10: 16. Heb. 5: 9. In Rom. 6: 17 it is *ὑπακούειν εἰς*, put for the dative. The accusative is put after *ωφελεῖν*, 1 Cor. 14: 6. Gal. 5: 2. (Matthiae § 406. 4); but a different construction is found in Aristoph. Av. 620. Eurip. Orest. 666. In Matt. 27: 44 for *ωνειδιζόν αὐτῷ*, the best manuscripts read *αὐτόν*. Compare Rom. 15: 3. Matt. 5: 11.

2. The dative is connected with verbs of a transitive or intransitive meaning, when the condition or action which the verb expresses, is for the *advantage* or *honour* of any person or thing, (*dativus commodi*); sometimes when it is for the *disadvantage* or *dishonour* of any person or thing, (*dativus incommodi*.)

(a) *Dativus commodi*. E. g. μαρτυρῶ *τινι* I bear testimony *in favour* of *he*, or *speak honourably of him*, Luke 4: 22. John 3: 26. al. Comp. Xen. Mem. I. 2. 21. So Phil. 1: 27 συνεθλουντες *τη πιστει* contending *for the faith*. Rom. 14: 11 ἐμοὶ καμψὲ παν γόνυ καὶ πᾶσα γλῶσσαι ἐξομολογῆσεται *τῷ θεῷ*. Luke 12: 21 ὁ θησαυρίζων *ἑαυτῷ*.

(b) *Dativus incommodi*. E. g. Rom. 13: 2 *ἑαυτοῖς* κρίμα ληφονται. Matt. 23: 31 μαρτυρεῖτε *ἑαυτοῖς*, compare James 5: 3. Perhaps Heb. 6: 6 ἀνασταυρουντες *ἑαυτοῖς* τὸν υἱὸν τοῦ θεοῦ, belongs here.

3. The rule above is part of the general rule, that the dative is connected with verbs and adjectives, where the question arises, *as to what?* or, *in what respect?*

E. g. (a) 1 Cor. 14: 20 *μη παιδία γινεσθε ταῖς φρεσιν*. 1 Cor. 7: 28 ἀλλήλων *ἐν σαρκὶ* ἔχουσιν οἱ τοιαυτοί. Phil. 2: 8 σχηματι *εὐρηθεὶς ὡς ἀνθρώπος*. Comp. Luke 18: 31. Acts 7: 51. 20: 22. 1 Cor. 7: 34. Once the accus. is employed in such a case; Acts 18: 3 ἦσαν σκηνοποιοὶ *τὴν τέχνην*, see in § 25. 3.—(b) Matt. 13: 14 ἀναπληρουνται *αὐτοῖς ἡ προφητεία*. 2 Cor. 11: 6 *ἰδιοῦς τῷ λόγῳ—τῇ γνώσει*. Heb. 5: 11 *κωφροὶ ταῖς ἀκοαῖς*. Gal. 1: 22 ἀγνοούμενος *τῷ προσώπῳ*. Acts 18: 2. Matt. 11: 29 ταπεινὸς *τῇ καρδίᾳ*. Heb. 12: 3 *ταῖς ψυχαῖς* ἐκλυόμενοι. Col. 2: 5 *τῇ σαρκὶ* ἀπειμι. Eph. 4: 18 ἐσκοτισμένοι *τῇ διανοίᾳ*. v. 23 ἀνανεοῦσθαι *τῷ πνεύματι*. Here belong the frequent phrases *ζην τῷ θεῷ* or *Χριστῷ*, Luke 20: 38. Gal. 2: 19. al. Also *ἀποθάνειν τῇ ἁμαρτίᾳ*, Rom. 6: 2. *νόμῳ* Gal. 2: 19. *νεκρὸν εἶναι τῇ ἁμαρτίᾳ* Rom. 6: 11.

I might also put here Rom. 6: 20 *ἐλευθεροὶ τῇ δικαιοσυνῇ* free in respect to virtue, i. e. free from the service of virtue. In other places, free from any thing has *ἀπο* or *ἐκ* after *ἐλευθερος*. So also Gal. 4: 16 *ἀληθεύον ὑμῖν* conducting uprightly (in my instructions) in respect to you.

4. After verbs signifying *to send, to go, to come*, the dative is sometimes put, instead of the preposition *προς* or *εις*.

E. g. Luke 2:41: ἐπορεύοντο—τῇ ἑορτῇ τῶν πασχα. Rev. 2: 18 ἐρχομαι σοι καὶ, i. e. *I will come upon thee suddenly*; compare Judg. 11: 18 ἦλθον ἐπὶ τῇ γῇ.

5. As among Greek writers, so in the New Testament, passive verbs are frequently construed with the dative, instead of the prepositions *ὑπο*, *παρά*, etc.

E. g. Matt. 5: 21 ἠκούσατε, ὅτι ἐρρήθη τοῖς ἀρχαίοις. Acts 16: 9 ὄραμα—ωφθῇ τῷ Παύλῳ. 1 Tim. 3: 16 ωφθῇ ἀγγέλοις. Luke 24: 35 ἐγνώσθη αὐτοῖς, etc. In Heb. 12: 5 ἥτις ὑμῖν ὡς υἱοῖς διαλεγεται, is not (with Haab) to be translated, *speaks concerning you*, but *speaks to you*. In Acts 20: 9 καταφερομενος ὑπὸ βαθεῖ means *alto sopore oppressus*, and belongs to a somewhat different construction. See *Matthiae* § 403.

6. Instead of the dative, however, in most of the above cases a preposition is sometimes put to govern the noun, after the Hebrew manner of expression.

(a) For the dative of advantage or disadvantage; e. g. Luke 9: 13 βρώματα εἰς λαόν. 7: 30 Φαρισαῖοι τὴν βουλὴν τοῦ θεοῦ ᾗθενουν εἰς ἑαυτοὺς i. e. *to their disadvantage, against them*; see *Kuinoel* in loc. Compare 1 Thess 1: 5. 2 Cor. 4: 3.

(b) To express the sense of *respecting, in relation to*. E. g. Luke 12: 21 εἰς θεὸν πλουτῶν. Rom. 4: 20 εἰς τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ. Eph. 5: 32.—1 Cor. 14: 11 ὁ ἄλλων (ἐστίν) ἐν ἐμοὶ βαρβαρὸς (sc. ἐμοὶ). Heb. 1: 7 πρὸς τοὺς ἀγγέλους λέγει, i. e. *concerning*.

(c) After such adjectives as *εὐθετος* Luke 14: 35. *ὠφελιμος* 1 Tim. 4: 8. So after *χρησιμος* Wisd. 13: 11.

(d) After verbs signifying *to give over*, construed with *εις* Matt. 10: 17, compare 5: 25. *to announce*, with *εις* Luke 24: 47. 1 Thess. 2: 9. *to please*, with *ἐνώπιον* Acts 6: 5.

On the other hand, in 2 Cor. 8: 1 *χαρὶς δεδομένη ἐν ταῖς ἐκκλησίαις*; and in Acts 4: 12 *ὄνομα—δεδομένον ἐν τοῖς ἀνθρώποις*, the preposition *ἐν* means *among*.

NOTE. 1. As further examples of the above principle may be addu-

ead Act 19: 42. 22: 19 πιστεύειν ἐπὶ τῷ α. John 2: 11 εἰς τὴν α. But in all these cases, πιστεύειν does not simply mean to believe any one, in the sense merely of giving credit to what one declares, but expresses the more important idea of believing on one, of professing him, i. e. professing ourselves to be his disciples.

NOTE 2. Col. 2: 14 ἐξάλειψας τὸ καθ' ἡμῶν χειρογραφὸν τοῖς δογμασι is peculiar. Interpreters unanimously, and agreeably to Paul's views, explain it as meaning ὁ ἦν ἐν τοῖς δογμασι, quod constabat placitis legis Moysi. Compare Eph. 2: 15 τὸν νόμον—ἐν δογμασι καταργήσας.

NOTE 3. Instead of the genitive of possession after another noun, the dative is sometimes put. E. g. Luke 7: 12 υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ the only son literally for his mother; so Mark 2: 18 οἱ σοὶ μαθηταί. Comp. Eccles. 4: 11. 1 Chron. 3: 1. See Matthiae § 392. 3, to which should be added Herodot. VI. 103 ὁ πρεσβύτερος τῶν παιδῶν Κίμωνος, Eurip. Iphig. ω τέκνον μοι. Demosth. p. 1318. 16 τῆς ἱερωσύνης τῷ Ἡρακλεῖ.

NOTE 4. The remark which Kuinoel makes on Matt. 8: 1, viz. that the dative absolute sometimes stands for the genitive absolute, as καταβαῖντι αὐτῷ for καταβαντος αὐτοῦ; and Matt. 21: 23 ἐλθόντι αὐτῷ, is in general correct; see Matthiae § 562. 2. Fischer ad Weller III. pt. I. p. 391. It will not, however, apply to the cases here cited, as they follow the verb ἀκολουθεῖν, and therefore a case absolute cannot be admitted. But the writer doubtless might have said, καταβαντος αὐτοῦ ἠκολούθησαν κ.τ.λ. Gersdorf (p. 531) has mistaken the dative in Matt. 8: 1, 5, 23. 9: 27. 21: 23, when he holds it to be the dative absolute; as the construction is only the usual one with the participle after a verb.—A true dative absolute is Luke 12: 48 παντὶ, ὃ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ.

§ 25. Nouns; use of the accusative.

1. The accusative stands after transitive verbs, to designate the immediate and proper object of an action. In Greek, however, many verbs are construed as transitive, which in Latin or German [and also in English] are construed with other cases;

because the idea conveyed by the verb, is regarded as having a somewhat different relation to the object.

E. g. *ἀδικεῖν*, *ὕβριζεῖν*, *ευεργετεῖν*, *ἀγαθοποιεῖν*, *εὐποιεῖν*, *καλῶς ποιεῖν*, *ὠφελεῖν*; see Matthiae § 409. So *εὐλογεῖν*, *βλασφημεῖν*, *κακολογεῖν*, *καταρᾶν*, *πειθεῖν*; see Matthiae § 410. In all these verbs, the construction *ποιεῖν* v. *λεγεῖν* *τινα* lies at the basis.

NOTE 1. Instead of the accusative, the preposition *ἐν* with the dative is put after *ἐκλεγεσθαι* Acts 17: 2; comp. *בְּ* *בְּרַר* Neh. 9: 7. So after *ὁμολογεῖν* Matt. 10: 32; compare *בְּ* *הִרְיָה* Job 40: 14. See an instance of a contrary kind, John 9: 22.

NOTE 2. So the preposition *εἰς* follows *βλασφημεῖν*, only in the phrase *βλασφημεῖν εἰς τὸ πνεῦμα τὸ ἅγιον*, Mark 3: 28. Luke 12: 10. —On the formula *λοιδορεῖν τινα* John 9: 28 and Acts 23: 4, see Reitz ad Lucian. Opp. II. p. 787. The construction of this verb with the dative, of which Wetstein has adduced examples (I. p. 906), and which belongs merely to the middle voice, does not occur in the New Testament. — *θαυμάζειν* takes the genitive with *περὶ*, Luke 2: 18. the dative with *ἐπὶ*, Mark 12: 17 (see Matthiae § 403 note 1.) or the simple accusative, Luke 7: 9. Acts 7: 31.

NOTE 3. Of the verbs which signify an affection of mind, as *to feel shame, compassion*, etc. *ἐλεεσθαι* and *ἐπαισχυνέσθαι* Rom. 1: 16, are connected with the accusative, as also in common Greek, Matthiae § 408. *Ἀισχυνέσθαι* has once the preposition *ἐν* after it, Phil. 1: 20. *Σπλαγγίζεσθαι* governs the genitive Matt. 18: 27, but sometimes it is followed by the preposition *περὶ*, Matt. 9: 36. or *ἐπὶ*, Mark 6: 34. Matt. 15: 32.

2. Verbs which govern two accusatives are the following, viz.

(a) Verbs which signify to *put on* or *off*; e. g. *περιβαλλεῖν* John, 19: 2. Luke 23: 11. *ἐκδύειν* Mark 15: 20. *ἐνδύειν* Mark 15: 17, 20.

(b) Verbs of *inquiring, asking, and requiring*; as *ερωτᾶν* Mark 4: 10. *αἰτεῖν* Matt. 7: 9. Luke 11: 11. A different usage is *αἰτεῖν τι παρὰ τινος* Matt. 20: 20. James 1: 5.

(c) Various verbs; e. g. *διδασκεῖν* John 14: 26, (but a different usage occurs according to some copies, e. g. *διδασκεῖν ἐν τινι* Rev. 2: 14, compare *בְּ* *הִרְיָה* 2 Chron. 17: 9, and see Wahl's lexicon sub voce.) *ἐκκαρῶν* 2 Cor. 3: 6. *πειθεῖν* Acts 28: 23. *ἀδικεῖν* Gal. 4: 12 (so also *ἠκούησθε σοι* Philem. 18 should be *σε*, see Griesbach on the passage.) *ποι-*

ov in the sense of *to make into any thing*; Matt. 23. 19:4. al. freq. also *to declare to be any thing*, 1 John 1:10. 5: 10. *ποτίζειν* Mark 9: 41. 1 Cor. 3: 2. *χρῖν* Heb. 1: 9. *ὀρκίζειν, εξορκίζειν, to adjure*, Acts 19: 13 *ὀρκίζομεν ὑμᾶς τὸν Ἰησοῦν*. 1 Thess. 5: 27. They also take the genitive with *κατά*, Matt. 26: 63. compare 1 Kings 2:42. Neh. 3: 25 *ἐν τῷ θεῷ*. Fischer ad Weller. III. pt. I. p. 439.

NOTE 1. In common Greek, verbs of *concealing* govern two accusatives; e. g. *κρυπτειν* v. *αποκρυπτειν* *τινα τι*. In the New Testament, however, these verbs take *απο* before the name of the person. E. g. Luke 18: 34 *τὸ δῆμα ἦν πεκρυμμενον ἀπ' αὐτῶν*. Luke 19: 42. Matt. 11: 25 *ἀποκρυψας ταῦτα ἀπο τῶν σοφῶν καὶ συνετῶν*. Luke 18: 21, Col. 1: 26.

NOTE 2. When such verbs as govern two accusatives are put in the passive, they retain the accusative of the thing. E. g. Acts 21: 3 *ἀναφανέντες τὴν Κύπρον*; from the active construction *ἀναφανειν τινα τι*. Comp. Matthiae § 421. Buttmann § 121. 7. Wahl's lexicon art. *ἀναφανω*.

NOTE 3. In Hebrew, verbs of *filling* govern two accusatives. Corresponding with this, is Col. 1: 9 *ἵνα πληρωθῆτε τὴν ἐπιγνώσιν*, the passive retaining the accusative.

3. An accusative of the thing is frequently connected with passives, viz.

(a) In the sense of *in respect to*, or *in relation to*; e. g. Eph. 6: 14 *περιώσαμενοι τὴν σαρὰν ἐν ἀληθείᾳ*, comp. Rev. 1: 13. Eph. 6: 15 *ὑπόδησάμενοι τοὺς ποδᾶς*. 1 Tim. 6: 5 *διαφθαρένων τὸν νοῦν*. 2 Tim. 3: 8 *κατεφθάρμενοι τὸν νοῦν*. 4: 3 *κνηθόμενοι τὴν ἀκοήν*. 1 Pet. 1: 13 *ἀναζώσαμενοι τὰς σάρκας*. Mark 16: 5 *εἶδον νεανίσκον περιβεβλημένον στολὴν λευκὴν*. 2 Cor. 3: 18 *τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπο δόξης εἰς δόξαν*. Acts 18: 25.—Acts 18: 3 is peculiar, *ἦσαν σκήνοποιοὶ τὴν τέχνην*.

(b) Instead of the genitive or dative, which the active governs; e. g. Phil. 1: 11 *πεπληρωμένοι καρπὸν δικαιοσύνης* (some copies read *καρπῶν*.) Col. 1: 9 *ἵνα πληρωθῆτε τὴν ἐπιγνώσιν*, comp. note 3 above. The common usage is *πεπληρωμένοι πάσης γνώσεως* Rom. 15: 14. or, *πεπληρωμαι τῇ παρακλήσει* 2 Cor. 7: 4. So also *πεπιστευμαι τι*, i. e. something was entrusted to me; e. g. Gal. 2: 7 *πεπιστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας*. Rom. 3: 2 *ἐπιστευθησαν τὰ λόγια τοῦ θεοῦ*. 1 Cor. 9: 17 *ὁκοδομίαν πεπιστευμαι*. etc. Compare Matthiae § 490. 420 ff.

(c) Here belongs also the construction *ἀποστρέφειν τινα ἀπ' αὐτοῦ*, *atque*, Matt. 5: 42. Tit. 1: 14. Heb. 12: 25, which is to be literally explained by *to turn one's self away in respect to any one*, i. e. from him. The tropical meaning of this verb is different from the proper one expressed by *ἀποστρέφειν ἀπο τινος*. See Matthiae § 377 note 1. compare *ἀποτρέπομαι* 2 Tim. 3: 5. In like manner *περικυβεῖν τι*, lit. *to be surrounded by a thing*, is to be explained, Heb. 5: 2. Acts 28: 20.

4. The subject of a sentence is sometimes put in the accusative, when a relative intimately connected with it immediately follows.

E. g. 1 Cor. 10: 16 *τὸν ἄρτον, ὃν κλῶμεν, οὐ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν*; Matt. 21: 42 *λίθον, ὃν ἀπέδοκίμασαν—οὗτος ἐγερθήσεται*. etc. Compare Luke 20: 17. 1 Pet. 2: 7. See above in § 18: 2. Matthiae § 248 note 2.

SYNTAX OF ADJECTIVES.

§ 26. Use of adjectives.

1. A neuter adjective in the singular, and sometimes (though not often) in the plural, supplies the place of a noun, when followed by a noun in the genitive; particularly where the language has no substantive corresponding to such adjective.

E. g. Rom. 1: 19 *τὸ γνωστόν τοῦ θεοῦ*, i. e. *ἡ γνώσις τοῦ θεοῦ*. Heb. 7: 18 *ἀδύνατον καὶ ἀνωφελὲς τοῦ νόμου*. 1 Cor. 1: 25 *τὸ μωρὸν τοῦ θεοῦ—τὸ ἀσθενὲς τοῦ θεοῦ*. Compare Rom. 2: 4. Heb. 6: 17. 2 Cor. 4: 17. 8: 8. Phil. 3: 8. In the plural, *τὰ ἄσφατα τοῦ θεοῦ*, Rom. 1: 20.

NOTE 1. On 1 Pet. 1: 7 *τὸ δοκίμιον τῆς πίστεως*, which some assign to the above place, see Hottinger Ep. Jac. et Pet. c. comm. p. 101. In James 1: 3, the same phrase is to be rendered, *the trial of your belief*.

NOTE 2. The Greeks also used this mode of expression; but the examples by Georgi (Hierocrit. p. 39) must be carefully examined. Actual parallels are Demosth. Phil. I. p. 20. *Α το τῶν θεῶν ευμενές*. id. de fals. legat. p. 213. *Α το ἀσφαλές αὐτῆς*.

2. A noun not unfrequently supplies the place of an adjective. This happens in the following cases, viz.

(a) When the noun which is the principal word, i. e. which the other is to qualify, is put in the genitive.

E. g. Acts 2: 33 *την επαγγελίαν του ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς*, sc. *το ἅγιον πνεῦμα το επαγγελλόμενον*. Gal. 3: 14 *ἵνα τὴν επαγγελίαν τοῦ πνεύματος λαβώμεν*. Rom. 6: 4 *ἵνα ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν*. Compare Col. 2: 2. 1: 5. 2 Cor. 9: 13.

Strictly considered, only those passages belong here in which the verb attaches by its sense to the second noun, and shews that this is designed to be the principal one. Such passages, therefore, cannot be reckoned to belong here, as Col. 2: 5 *βλέπων το στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν*. Eph. 4: 17 *μηκετι ὑμᾶς περιπατεῖν ἐν μάταιοτητι τοῦ νοῦς αὐτῶν*. Also Heb. 9: 2 *ἡ προσέτασις τῶν ἁρτῶν* may be translated, *the setting forth of the (shew) bread*. The passages of similar construction from the Greek writers, adduced by Pfochen (p. 29 ff.) are almost all of a different character.

(b) When the substantive to be taken as an adjective, stands in the genitive.

E. g. Rom. 7: 24 *σῶμα θανάτου mortal body*. Luke 4: 22 *λόγοι τῆς χάριτος*. 16: 8 *οἰκονομος τῆς ἀδικίας*. John 14: 17 *τὸ πνεῦμα τῆς ἀληθείας*. Col. 1: 13 *υἱὸς τῆς ἀγάπης*. Acts 9: 15 *σκεὺς ἐκλογῆς*. Luke 18: 6 *κρίτης τῆς ἀδικίας*. Acts 1: 18 *μισθὸς τῆς ἀδικίας*. Comp. Rom. 1: 4. 7: 5. 1 Cor. 12: 8. Eph. 5: 2. Col. 2: 12. al. This is Hebraistic, and proceeded from the want of adjectives in that language. Gesen. 644. Stuart § 161. 1. [It is more common in Hebrew than in most other languages; but it abounds in them all. S.]

NOTE 1. When in such cases a pronoun is added, it stands after the noun in the genitive, and agrees with it in gender. Acts 5: 20 *τὰ ῥήματα τῆς ζωῆς ταύτης these words of life*. Rev. 3: 10 *λόγος τῆς ὑπομονῆς μου my precepts of patience*. Comp. Rom. 7: 24. Judith 9: 10. This is Hebrew usage, see Gesen. p. 732 ff. Stuart § 185. 1.

NOTE 2. Only one case occurs in the New Testament where the neuter adjective, according to the Hebrew custom, is expressed by the feminine. Matt. 21: 42 and Mark 12: 11 *παρὰ κυρίου ἐγένετο αὐτὴ (sc. τουτο) καὶ ἐστὶ θαυμαστὴ (θαυμαστον)*. In the Septuagint this is frequent. 1 Sam. 4: 7. 11: 2. Ps. 27: 4.

§ 27. *Adjectives ; connexion of adjectives with nouns.*

From the rule that adjectives agree with the nouns which they qualify in gender and number, there are, as is well known, many exceptions in the best Greek writers. In respect to the New Testament, the following circumstances may be noted, viz.

(a) Adjectives either masculine or feminine may be connected with nouns of the neuter gender, when these nouns designate any being which is masculine or feminine. In such a case, the construction is regulated by the *sense*, rather than by the forms of words.

E.g. Rev. 4: 8 τεσσαρα ζωα—λεγοντες, compare verse 1. Eph. 2: 11 τὰ ἐθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία. Indirectly, 2 John 4 ἐχαρην ὅτι εὗρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ.

(b) A plural adjective is often joined with collective nouns in the singular.

E. g. Luke 2: 13 στρατίας οὐρανοῦ αἰνούντων τὸν θεόν. Mark 8: 1 παμπολλοῦ ὄχλου ὄντος, καὶ μὴ ἐχόντων τι φαγεῖν. Acts 3: 11 συνέδραμε πᾶς ὁ λαός—ἐκθαμβοί. In Rev. 3: 9 λεγόντων is in apposition with συναγωγῆς.

(c) An adjective sometimes qualifies a noun, which is put in the genitive after it.

E. g. 2 Cor. 4: 2 τὰ κρυπτά τῆς αἰσχυνῆς. Phil. 3: 8 τὸ ὑπερέχον τῆς γνώσεως for γνώσις ὑπερέχουσα. 1 Pet. 1: 7 τὸ δοκιμιὸν τῆς πίστεως. Compare 2 K. 19: 23. 1 Sam. 2: 28. 2 Macc. 3: 16.

NOTE 1. This method of expression has a near affinity with that which is noticed in § 26. 1, but still it is not the same. Attention to the connexion will, in most instances, soon determine to which of these two cases any particular instance belongs, and whether the author means, or does not mean, to represent the quality which the adjective expresses as the principal idea, as in § 26. 1. The above construction may be compared with § 26. 2, since τὰ κρυπτά, τὸ ὑπερέχον, etc. have the grammatical value of a noun.

NOTE 2. In the book of Revelation, there are striking anomalies of gender, or case, or of both, in respect to the connexion of adjectives with nouns. E. g. 2: 20 *την γυναικα—η λεγουσα*. 3: 12 *της πολεως—η παταβανουσα*. 7: 9 *οχλος πολυς—εστωτες—περιβεβλημενους*. 9: 14 *τω αγγελω—ο εχων την σαλπιγγα*. 14: 12 *υπομονη των αγιων—οι τηρουντες τας εντολας*. Transcribers have endeavoured, in almost all such passages, to amend the text.

§ 28. Adjectives; comparative degree.

1. Instead of the comparative degree, the positive is sometimes used, followed by the particle of comparison.

E. g. Matt. 18: 8 *καλον σοι εστιν εξελθειν—χωλον η κ.τ.λ.* Compare Mark 9: 43, 45. Luke 18: 14 *κατεβη ουτος δεδικαιωμενος—η γαρ εκεινος*; compare Tob. 3: 6. Sometimes this takes place in Greek writers, Matthiae § 457 note 1. Compare Soph. Ajax 981 *εμοι πικρος τεθνηκεν η κεινοις γλυκυς*.

NOTE 1. The cases where *μαλλον* is used do not seem to belong here; e. g. Mark 9: 42 *καλον εστι μαλλον* (Matthiae § 458); because the gradation is not here omitted, but expressed by the adverb. Also Matt. 26: 24 *καλον ην αυτω, ει ουκ εγενηθη* does not properly belong here; for it may be rendered, *it had been well for him*, etc.

NOTE 2. On the other hand, *θελω* followed by *η* makes a case altogether analogous. E. g. 1 Cor. 14: 19 *πεντε λογους λαλησαι θελω, η τρεις λογους*, etc. compare L. I. 117. So Luke 17: 2 *λυσιτελει αυτω—η ιη had been better for him*, etc. Compare Tob. 6: 12 *σοι καθηκει λαβειν, η πακτα ανθρωπον*. The grammarians supply *μαλλον* in such cases.

2. Sometimes the positive with *παρα* stands before the word which is the object of comparison.

E. g. Luke 13: 2 *αμαρτωλοι παρα παντας τους Γαλιλαιους*; the word *αμαρτωλος*, however, has no comparative form. This is an imitation of the Hebrew comparison by the use of *יְהִי*. See Ex. 18: 11. Judith 13: 18.

The particle *παρα* stands also after the comparative in Luke 3: 13

πλεον παρα τε διατεταγμενον, instead of πλεον του διατεταγμενου. Heb. 11: 4 πλειονα θυσιαν Αβελ παρα Καϊν προσηνευχε; compare Mark 12: 43 πλειον παντων, which might be expressed by πλειον παρα παντας. So Heb. 1: 4 τοσουτω κρειττων — οση διαφορατερον παρ αυτους κεκληρονομηκεν ονομα, and Heb. 4: 12.

NOTE 1. In a similar way is υπερ employed. E. g. Luke 16: 8 φρονηματεροι υπερ τους υιους του φωτος; instead of saying μαλλον η. Matt. 10: 37 ο φιλον πατερα η μητερα υπερ εμε. So παρα is used for μαλλον η in Rom. 1: 25 ελατρουσαν τη κτισει παρα τον κτισαντα.

NOTE 2. The passage in Luke 15: 7 is peculiar, viz. χαρα εστι εν τω ουρανω επι ενι αμαρτωλω — η επι δικαιοις, i. e. there shall be greater joy, &c.

3. The comparative sometimes stands for the other degrees of comparison, viz.

(a) For the positive. In the New Testament, this is the case with only προϊσδυτερος, 2 Cor. 2: 4. In Acts 17: 21 λεγει τε και αποδειν καινωτερον, the comparative is altogether apposite to express that they were constantly desirous of hearing something more new, i. e. one novelty after another. Comp. Theophr. Char. VII. 1. Eurip. Orest. 1321. In Acts 25: 10 ως συ καλλιον επιγνωσκεις means, thou knowest better than I can tell thee.

(b) For the superlative. E. g. Matt. 11: 11 ουδε μικροτερος εστι η βασιλεια των ουρανων, i. e. μικροτατος. Matt. 18: 1. Luke 9: 46 τις αρα μειζων εστι εν τη βασιλεια των ουρανων, i. e. μεγατος. John 13: 27 ποιησον ταχιον, i. e. as soon as possible. Compare 1 Tim. 5: 14. So in 1 Cor. 13: 13 μειζων δε τούτων η αγαπη. Comp. Vigors, p. 67. Valcknaer ad Phoen. p. 666.

Some passages, where παντων is connected with the comparative, seem hardly to belong here; e. g. Matt. 13: 22 ο μικροτερον εστι παντων των σπερματων. Mark 4: 32 παντων των λαχανων μειζων. John 10: 29 ο πατηρ μου μειζων παντων εστι. 1 Cor. 15: 19 ελαττωτερον παντων ανθρωπων. In these passages the comparative has its proper signification, and the genitive παντων seems to be the cause of a superlative meaning.

NOTE. Eph. 3: 8 εμρι τοις ελαχιστοις των παρων αιωνων, is peculiar. Respecting double comparatives, see Buttman p. 143. Matthiae § 136. Lobeck ad Phryn. p. 136.

4. Where the thing compared, and that with which it is compared, are one and the same, the repetition of the noun which designates it is commonly omitted.

E. g. John 5: 36 μαρτυριον μειζω (sc. του μαρτυριου) του Ιωαννου, Matt. 5: 20 ἡ δικαιοσυνη—πλειον (sc. της δικαιοσυνης) των γραμματεων. Comp. Is. 56: 5 and see Matthiae § 453. also Soph. Antig. 75. Eurip. Bacch. 1079. D'Orville ad Chariton. p. 255.

§ 29. *Adjectives ; superlative degree.*

1. The positive is sometimes used in the place of the superlative, either with or without the article.

E. g. Matt. 22: 36 ποια εντολη μεγαλη εν τω νομω. Luke 10: 42 Μαρια την αγαθην μεριδα εξελεξατο *the best part*. Matt. 5: 19 οὗτος μεγας κληθησεται, where the antithesis is ελαχιστος. Similar examples may be found in the Greek writers; see Kuinoel on Matt. 5: 19. The usage, however, is more prevalent among the Hebrews, Gesen. p. 691 ff. Stuart § 178.

NOTE 1. To the positive used as a superlative, a generic noun is added in Luke 1: 28, ευλογουμενη συ εν γυναιξιν. This is Hebraism; see Gesen. p. 691 ff. Stuart § 178. What Kuinoel here adduces from the Greek classics is not sufficiently analogous, as in Odys. I. 219 the superlative itself (αποτματος) is connected with the genitive.

NOTE 2. The passage in 1 Cor. 6: 4 τους εξουθενημενους εν τη εκκλησιᾳ τουτους καθιζετε, appears to belong here; which must be translated as advice given by the apostle, viz. *rather make the most despised among the Christians, judges, etc.* Comp. v. 1 επι των αδικων και ουχι επι των αγιων.

2. In respect to the Hebrew superlatives, such as קדש, קדש, קדש, קדש, only the following examples are found in the New Testament.

E. g. Heb. 9: 3 αγια αγιων *the most holy*. Rev. 19: 16 βασιλευς βασιλεων, κυριος κυριων, comp. 1 Tim. 6: 15; and also Lev. 23: 32 σαββατα σαββατων.

3. Other cases which have been adduced as instances of the superlative may be classed as follows, viz.

(a) Figurative expressions, such as occur in all languages. E. g. Heb. 4: 12 ὁ λόγος τοῦ θεοῦ ἐστὶ τομωτερος ὑπὲρ πᾶσαν μαχαίραν διστόμον. Matt. 17: 20 εἰν ἐχητε πίστιν ὡς κόκκον σινάπεως, i. e. the least belief. Comp. Matt. 28: 3. Rev. 1: 14. 18: 5.

(b) Cases of mere intensity of expression. E. g. Matt. 2: 18 θρηγος και κλαυθμος και οδυρμος πολυς. Luke 1: 14 χαρα και αγαλλιασις. Rom. 2: 8 θυμος και οργη. 1 Thess. 2: 9 τον κοπον ἡμιν και τον μοχθον. etc.

(c) Cases which do not belong here. E. g. Luke 1: 15 μεγας ενωπιον κυριου (מְגַדֵּל לְפָנַיִם). Col. 2: 19 αυξησις του θεου; not the greatest increase, but increase caused by God, or in respect to God. 2 Cor. 1: 12 εν απλοτητι και ειλικρινειᾳ θεου, not perfect uprightness and sincerity, but that which is pleasing to God. Even Acts 7: 20 αστειος τη θεω, spoken of Moses, expresses more properly intensity, than the superlative, i. e. formosus iudice Deo, exceedingly fair.

NOTE 1. In the same manner is the Heb. מְגַדֵּל לְפָנַיִם used, Gesen. p. 695. Stuart § 178. 2. c. Comp. Gen. 10: 9. Jonah 3: 3, where Sept. πολυς μεγαλη τη θεω. See Fischer Proluss. p. 231 ff. The Syriac explanation of this idiom by ܐܘܨܬܐ ܕܥܡܪܐܐ pleasing to God, which is adopted by several of the fathers (Oecumen. εὐαρεστος, θεοφιλης,) and by some late interpreters, is contrary to the analogy of the Greek tongue, as Fischer has shewn. The conjecture of Hammond and Junius, that αστειος τη θεω fair in appearance, is the true reading, is built on a want of knowledge of the Hebrew idiom.

NOTE 2. Altogether erroneous is the principle laid down by Haub (p. 162) that even the word Χριστος serves only to denote intensity, where it is combined with another word; e. g. 2 Cor. 11: 10. Rom. 9: 1 αληθεια Χριστου v. εν Χριστω, undoubted truth. A miserable interpretation!

§ 30. Numeral adjectives.

1. For the ordinal πρωτος, the cardinal εις is sometimes used.

E. g. Matt. 28: 1 εις μιαν των σαββατων. Mark 16: 2 πρωι της μι-

ας σαββατων. Comp. John 20: 19. Acts 20: 7. Luke 24: 1. 1 Cor. 16: 2. Rev. 9: 12. So also among the Greeks, Herodot. IV. 161. Thucyd. IV. 115; and among the Romans, Cicero Sen. 5. It is, however, more frequent among the Hebrews; see Gesen. p. 702. Stuart § 176. 7, 8.

NOTE. The cardinal word *ἑπτα* stands once for the numeral adverb *ἑπτακις*, Matt. 18: 22, in the formula *ἑβδομηκοντα ἑπτα* *seventy times seven*, like the Septuagint Gen. 4: 24. So the Heb. שבע *seven* Ps. 119: 164, instead of שבעה *seven times*; Gesen. p. 703. Stuart § 176. 10.

2. When the cardinal numbers are doubled, they denote distribution.

E. g. Mark 6: 7 *δυσ δυο* *ἡρξάτο ἀποστέλλειν* *two and two he sent them forth*. The Greeks say *ἀνα δυο*, which occurs in Luke 10: 1. The first mode of expression is Hebraistic; and accordingly, the Syriac translates such expressions as *ἀνα δυο* by merely repeating the numeral, e. g. Mark 6: 40 *το ἀνα ἑκατον* ܬܠܬܐ ܬܠܬܐ. See Gesen. p. 703. Stuart § 176. 9.

3. After the cardinal numbers in Hebrew, the name of *measures* or *coins* is often omitted; Gesen. p. 700. Stuart § 176. 6. In the New Testament there is but one example of this kind, viz. Acts 19: 19 *συνεψηφισαν τας τιμας αυτων και ευρον αργυριον μυριαδας πεντε*, where *δραχμων* must be supplied. See Kuinoel in locum.

NOTE. It is an acknowledged fact in regard to the Hebrews, that in units and tens, the number seven supplies the place of a round or complete number. See Is. 4: 1. 23: 14. Jer. 25: 11. al. Comp. Gesen. p. 700. Such also is the case in the New Testament; e. g. Matt. 12: 45. Luke 11: 26. Matt. 18: 21. See Fischer Proluss. p. 390 ff.

SYNTAX OF VERBS.

§ 31. *General remarks upon the use of verbs.*

1. It is sometimes the case, that verbs are not to be understood in the full extent of their signification, but are to be taken with certain limitations.

Compare Glass *Philol. sacr.* ed. Dathe, I. p. 188 ff.

(a) As denoting merely a *desire, purpose, endeavour*, to do what the verb usually expresses, i. e. as spoken *de conatu*.

E. g. Mark 14: 51 *καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι*, i. e. they attempted to lay hold of him, *made as if* they would lay hold on him. Matt. 5: 23 *εἰν προσφέρῃς τὸ θῶρον*, i. e. when thou art about to offer, etc. compare v. 24 *ἐλθὼν προσφέρε*. 2 Cor. 13: 1 *τρίτον τοῦτο ἐρχομαι πρὸς ὑμᾶς*, i. e. this third time have I determined to come, etc. Gal. 1: 13 *ἐπορεύουν αὐτήν*, i. e. I sought to destroy it. 5: 4 *οἵτινες ἐν νομῷ δικαιοσύνης*, i. e. who seek to be justified, etc. So *ἀρεσκεῖν* to seek to please, 1 Thess. 2: 4. 1 Cor. 10: 33; compare Gal. 1: 10 where it is *ζητῶν ἀρεσκεῖν*. So *οὐ γινώσκειν* to be unwilling to know, John 8: 27. 10: 6. 14: 17.

(b) As denoting merely the *commencement* of the action.

E. g. Luke 1: 6 *διερχόμενον τὸ δίκτυον αὐτῶν*, i. e. their net began or threatened to break. Matt. 4: 2 *ἐπείνασε*, i. e. he began to be hungry.

NOTE. On the other hand, *ἀρχομαι* when construed with another verb, is not unfrequently to be understood as denoting, not the commencement of the action expressed by that verb, but the action itself; e. g. Gen. 2: 3. Acts 11: 15. See Schleusner and Wahl on the word.

(c) As denoting *capacity* or *ability* to do that which the verb usually expresses.

E. g. John 5: 21 *ὥσπερ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς*, i. e. is able to raise up. Rom. 1: 21 *γινώσκοντες τὸν θεόν*, i. e. capable of knowing God.

(d) As *declarative* of that which the verb usually expresses.

E. g. Acts 10: 15 ὁ ὁ θεὸς καθαρίσει, i. e. what God has declared to be pure, i. q. Syr. Pael ܐܕܝܢ. Gal. 3: 22 συνεκλείσεν ἡ γραφή τα πάντα ὑπο ἁμαρτιαν, i. e. has declared all to be included, etc. see Winer's Comm. in loc.—The following passages do not belong here, John 15: 8 καὶ γενήσεσθε ἐμοὶ μαθηταί, which is to be rendered, 'and that ye should be my true disciples.' So John 12: 40 τετυφλώκε—καὶ πεπωρώκεν αὐτῶν τὴν καρδίαν sc. ὁ θεός, where the verbs are to be understood with peculiar reference to the early religious opinions of the Hebrews; see Rom. 9: 16 ff.

(e) As denoting the *continuance* of the action of the verb.

E. g. John 7: 1 καὶ περιεπατεῖ ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ, i. e. he continued to traverse Galilee. John 13: 19 λέγω ὑμῖν—ἵνα πιστευσήτε, i. e. that your belief and confidence may become still stronger. John 2: 11 καὶ ἐπιστεύσαν ἐν αὐτῷ οἱ μαθηταί αὐτοῦ.

2. On the other hand, verbs sometimes designate more than the simple action which they usually express, viz.

(a) They sometimes denote *customary* or *often repeated* action.

E. g. Mark 15: 6 κατὰ ἑορτὴν ἀπέλυνεν αὐτοῖς ἵνα δεσμῖον, i. e. he was accustomed to release; comp. Matt. 27: 15 where it is εἰωθεὶ ἀπολύνειν, Syr. ܐܕܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ; see Kuinoel in loc. Mark 14: 12 ὅτε το πάσχα ἔθνον. This signification, however, in both these examples, may be said to lie in the use of the imperfect tense; see Buttmann p. 508. Or we may also consider the latter passage at least, as a mere explanatory circumstance, viz. as they were offering the passover.

(b) They sometimes denote *intensity* of action.

E. g. Matt. 6: 25 μὴ μεριμνήσητε, i. e. be not anxiously solicitous; Syr. ܐܕܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ.

(c) They sometimes imply *successful* action.

E. g. 1 Cor. 7: 5 *ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς*, i. e. that Satan may not tempt you *with success*. So Gal. 6: 1. 1 Thess. 3: 5.

3. In connexion with a verb expressed, another verb must sometimes be understood, in order to complete the full sense. This happens in the following cases, viz.

(a) When a verb stands grammatically connected with two subjects or predicates, but is connected as to sense with only one of them. This is called *zeugma*.

See Gesen. p. 853. Stuart § 214. Kuinoel on Luke 1: 64.

E. g. 1 Cor. 3: 2 γαλα ὑμᾶς ἐποτίσα, οὐ βρωμα, where ἐποτίσα can be predicated only of γαλα; Syr. ܕܥܣܝܬܐ ܕܡܢ ܗܝܠܐ ܕܡܪܝܩܐ ܕܡܨܚܐ ܕܡܨܚܐ. 1 Tim. 4: 3 κωλυοντων γαμεν, ἀπεχεσθαι βρωματων, where we may supply perhaps κελουοντων before the latter clause.—On the contrary, James 1: 9, 10 καυχασθω ὁ ἀδελφος ὁ ταπεινος ἐν τῷ ὕμνῳ αὐτοῦ, ὁ δὲ πλουσιος ἐν τῇ ταπεινωσει αὐτοῦ, which some refer here and translate, ‘let the poor man rejoice—let the rich man mourn,’ etc. does not belong here, because the sense of καυχασθω is suitable to both parts of the expression; see Pott in loc.

(b) When a verb is construed with a preposition and noun, with which it cannot properly be connected in sense. This is termed *constructio praeagnans*.

See Gesen. p. 825. Stuart § 213.

E. g. 2 Tim. 2: 26 και αναληψώσιν εκ της του διαβολου παγιδος, i. e. bonam frugem redeant, *liberati, expediti* laqueis diaboli. Acts 23: 24 *ἵνα τον Παυλον διασωσωσι προς Φηλικα*, i. e. that they may conduct him in safety; comp. Xen. Anab. II. 3. 11 αποσωσαι εις την Ἑλλαδα. Polyb. VI. 58. 5 σωθῆναι προς τους αναγκαιους *salvum ad suos redire*. —Acts 20: 30 του αποσπῃν τους μαθητας οπισω αυτων, i. e. to draw away persons from the doctrine of Jesus and *make* them followers of themselves; comp. Acts 27: 43.

Some interpreters refer to this head many other passages (see Haab p. 312 ff.) in which, when rightly explained, the *constructio praegnans*

cannot properly be said to have place. E. g. Mark 7: 4 *οὐκ ἔσθωτε ἀλλήλων τὰς ψυχὰς ἐν μη βαπτισμένῳ*, which is not to be translated, as even Schott has done, *neque e foro reversi—nisi se abluerint*, etc. but, *they eat not of the market* (i. e. of provisions purchased in the market), *unless it be first washed*; see Kuinoel in loc. Wahl's lex. art. *ἀγορά*. The passage Heb. 5: 7 *ἐξῆκουσθε ἐκ τῆς εὐλαβείας*, is at least doubtful, since it may be translated not merely, *he was heard and delivered from his anguish* (comp. Ps. 22: 22); but also, *he was heard on account of his pious resignation*; see the commentators in loc. In 2 Cor. 10: 5 *αἰχμαλωτίζοντες πάντοτε τὴν νόησον εἰς τὴν ὑπακοήν*, there lies no *constructio praeognans* at bottom; it means simply *to lead into the captivity of obedience*, i. e. to bring into subjection.

§ 31 b. *Verbs ; use of the active voice.*

1. The *declarative* sense of verbs (§ 31. 1. *d.*) corresponds to one of the significations of the Hebrew conjugation Hiphil; some of the other senses of which the Seventy have also not unfrequently expressed by verbs in the active voice.

E. g. the *causative* sense; as Gen. 47: 6 κατοικοῖσιν τὸν πατέρα σου, Heb. חָזַק אֶת-אָבִיךָ. 1 Sam. 15: 35 κυριος μετεμεληθη ὅτι εβασλευσας τον Σαουλ επι Ισραηλ. Comp. 8: 22. 2 K. 14: 21. Ez. 17: 24. Is. 16: 5. Ps. 119: 50. al.*—The same idiom has passed into the Apocryphal books of the O. Test. (although 2 Macc. 7: 37 and Tob. 8: 20 do not belong here,) and also in some degree into the N. Testament; though the examples adduced by Glass (l. p. 252 ff.) and Haab (p. 112 ff.) need to be carefully examined. Nor must it be forgotten that among the best Greek writers, many neuter verbs assume also a transitive signification.

In the New Testament we may properly assign here the following passages.

E. g. Matt. 5: 45 ὅτι (ὁ θεός) τον ἥλιον ανατελλει επι πονηρους και αγαθους; Syr. ܕܡܢ ܕܡܢܐ. 1 Cor. 2: 16 ὁ συμβιβασει αυτον. Luke 12:

*The Sept. often translates Hiphil by a periphrasis with *πολλω*; see p. 34.

37 περιῶσεται καὶ ἀνακλινεῖ αὐτούς. 2 Cor. 2: 14 τῷ παντοῦ θρι-
αμβεῖν ἡμᾶς. Phil. 4: 10 ἀνεθάλτε το ὑπερ ἐμὸν φρονεῖν. But
that most of these verbs, in classic usage also, connect a transitive with
their neuter signification, has long since been shown by writers on this
subject; comp. ἀνατελλεῖν Diod. Sic. XVII. 7. ἀνακλινεῖν Polyb.
XXXI. 4. 5. See Lobeck ad Phryn. p. 216.*

NOTE 1. In 2 Pet. 3: 12 εἰ ὥμεις ἀναστροφῆς καὶ εὐσεβείας προ-
δοκῶντες καὶ σκευδόντες τὴν παρουσίαν τοῦ θεοῦ ἡμῶν, which
passage Haab refers to this place, the verb σκευδεῖν means *own desi-*
derio expectare, as it often does in Greek writers; though this mean-
ing comes ultimately from the signification *accelerare*; see Pott in loc.
The Syriac after the same interpretation, ܣܟܝܕܝܢ.

NOTE 2. That, in analogy with the above observations, the passive form
sometimes expresses the signification of Hophal, is asserted by Glass
(I. p. 253) and Haab (p. 114); who appeal to 1 Cor. 8: 3. 13: 12. Gal. 4: 9.
But in the latter passage μάλλον δε γνωσθέντες ὑπὸ θεοῦ, the sense is,
known i. e. *approved* of God; see Winer Comm. in Ep. ad Gal. p. 64.
In 1 Cor. 13: 12, those interpreters who render ἐπεγνωσθῆν by *edoc-*
tus fuero, concede that καὶ after καθως is thus entirely disregarded.
We ought therefore to translate, *as we also are known* sc. of God;
and the whole phrase implies that we shall have exact and compre-
hensive knowledge; see Jaspis in loc. The other passage, 1 Cor. 8: 3
εἰ τις ἀγαπᾷ τὸν θεόν, οὗτος ἐγνωσται ὑπ' αὐτοῦ, has been consider-
ed as an undoubted instance of the Hophal signification, on account of
the preceding οὐδὲν ἐγνώκε; and Erasmus, Beza, Schulz, Nösselt,
Krause, etc. have actually translated it *veram intelligentiam consecutus est*.
But the version by *is Deo probatur* is also allowable, and is perfectly well
suited to the context; for the apostle had asserted that an enlightened
understanding without love is of little value in the sight of God, and
then he adjoins in v. 3, that love only can render us worthy of the ap-
probation of God; see Grotius and Jaspis in loc.

2. After active verbs of a transitive signification,
the reflexive pronoun ἑαυτον, ἑαυτους, is sometimes
omitted.

*The verb *αὐξανεῖν* does not rank with this class, because it was probably
transitive in its original signification (comp. Lat. *augeo*), and is frequently so
used in Greek writers; see Wahl on the word.

E. g. Acts 27: 43 ἀπορρίψαντες (εἰς θάλασσαν), i. e. casting themselves into the sea; comp. Kuinoel in loc. Mark 4: 37 τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, i. e. poured themselves into the vessel. Here also may be referred Mark 4: 29 ὅταν παραδοῇ ὁ καρπὸς quasi (se) tradiderit (quasi messoribus).^{*} Acts 9: 19 λαβὼν τροφὴν ἐνίσχυσεν, *confirmabat, refecit* (se).

This idiom is also found among the Greeks, and in respect to many verbs is almost constant; e. g. *αγεῖν*, *κυπτειν*, *βαλλειν* Acts 27: 14, comp. Lucian. Ver. Hist. I. p. 658. *κλινειν* 1 Pet. 3: 11. *διδοναι* Acts 27: 15, comp. Thucyd. IV. 106. *στρεφειν* Acts 7: 42. *ισχυειν* Acts 9: 19, comp. Diod. Sic. I. 18. V. 28. Comp. generally, Matthiae § 496. 1. Bos Ellips. Gr. p. 127 ff. Viger. p. 179 ff.—The same idiom occurs in Latin, German, and English.

NOTE 1. John 13: 2 does not belong here, viz. *τοῦ διαβόλου βεβλη-
κοτος εἰς τὴν καρδίαν*, where *βαλλειν* signifies to instil, to suggest; see Kypke in loc. Zeune ad Viger. p. 181.

NOTE 2. In such verbs the transition was very easy from the reflexive to a passive signification; see Matthiae § 496. 3, 4. To this head we may refer 1 Pet. 2: 6 *περιεχει ἐν τῇ γραφῇ*, i. e. *continetur*; see Pott in loc. Syr. ܠܠܗܝ ܕܡܝܬܐ ܕܠܘܬ ܕܡܝܬܐ. Comp. Joseph. Antiq. I. 11 *εἰς στυλὴν ἄλων μετεβαλεν*, sc. Lot's wife.

3. Verbs in the active voice sometimes receive a neuter or impersonal signification, through a species of ellipsis.

E. g. *ὕει* it rains, *βροντᾷ* it thunders, where in common Greek ὁ Ζεὺς is properly to be supplied. To a like idiom we may refer 1 Cor. 15: 52 *σαλπισσει γὰρ*, i. e. *for it* (ἡ σαλπιγξ) *shall blow or sound*; like the Germ. *es lautet*. See Hermann ad Vig. p. 871.

^{*} The Syr. has freely translated this passage, ܠܠܗܝ ܕܡܝܬܐ ܕܠܘܬ ܕܡܝܬܐ i. e. *quando pinguis factus fuerit fructus*.—To me, the double ellipsis of *se* and *messoribus* seems harsh, and in prose hardly tolerable. Perhaps we might better supply the accusative of *καρπὸς*, or of *θερισμός* from the succeeding clause; comp. Arat. in Cic. Div. I. 9 (*lentiscus*) *tria tempora monstrat arandi*.

§ 32. *Verbs ; use of the middle voice.*

The subject of the middle voice, which had been treated of by the earlier grammarians,* has been in a manner exhausted by the later ones, and its peculiar signification accurately unfolded ; see Hermann *De emend. ratione*, etc. p. 178. Matthiae § 491 ff. Buttmann § 122 ff. [p. 232 in Everett's translation.]

The proper use of the middle voice consists in this, that *it represents the action of the verb as returning and terminating either directly or indirectly upon the subject ;* or, to use a common grammatical term, its meaning is *reflexive*. This reflexive signification, however, is subject to a threefold modification, which will now be exhibited.

1. The first, the most simple, and probably the original form, in which the reflexive signification appears, is when the subject of a transitive verb is also the direct, immediate, and proper *object* of the action which the verb designates.

E. g. *λουω τινα* I wash another, *λουομαι* I wash myself, i. q. *λουω εμαυτον* ; comp. *αλειφομαι* Matt. 6:17. *καθιζομαι* Luke 22: 30. *κινεομαι* Acts 17: 28. *κρηνητομαι* John 8: 59, comp. Luke 1: 24, [and see below in no. 5, and § 33. 3.]

In this way the middle voice often assumes the appearance of having a new simple *intransitive* meaning, which may be expressed in Latin, German, and English, by a distinct and appropriate verb.

E. g. *παυω* to put into a state of rest ; *παυομαι* to put one's self into

* See particularly L. Küster *De vero usu verborum mediourum apud Graecos* ; and J. Cleriei *Diss. de verbis Graecorum mediis*, both printed together with the work quoted in the next note.

† See S. F. Dresigii *Comm. de verbis med. in N. T.* cura J. Fischeri, 1756.

a state of rest, i. e. to cease, Luke 5: 4. αλ. σπᾶλλον to send, σπᾶλλομαι to send one's self, i. e. to go, to journey, Soph. Oed. Tyr. 434. ἀνίσταμαι and ἐγείρομαι excito me ipsum, i. e. to arise, Mark 9: 31. Matt. 26: 46. ἀπολυομαι dimitto me ipsum, i. e. to depart, Acts 28: 25, comp. ἀπαλλάττεσθαι Acts 19: 12. ὀργίζομαι ad iram me provooco, i. e. to be angry, Matt. 5: 22. ἀποστρέφομαι to turn one's self away from, i. e. to reject, to condemn, Heb. 12: 25. αὐξανομαι se ipsum augere, i. e. to increase, to grow, 2 Cor. 10: 15. βοσκομαι to feed one's self, i. e. to be feeding, spoken of a herd, Matt. 8: 30. ἐπαιρομαι se extollere, i. e. superbiere, 2 Cor. 10: 5. πείθομαι to persuade one's self, i. e. to believe, to have confidence, Acts 26: 26. etc.

Sometimes, though not often, this new signification is *transitive*; e. g. φοβομαι to terrify one's self, i. e. to fear, Matt. 21: 26 φοβουμῶθα τον οχλον. Mark 6: 20 εφοβειτο τον Ιωαννην.

[NOTE. In the above instances. the middle verb has the direct and proper reflexive meaning. In those that follow, it can only be said to be *indirectly reflexive*. R.]

2. The middle voice is also used to denote a return of the action of the verb upon the subject considered as the *remote* object, and thus to express the idea of the active verb in connexion with the *dative* of the subject (ἐαυτῳ). Hence, when the verb in the active governs an accusative, the middle retains it without change.

E. g. αἰτῶ τι to ask for any thing, αἰτέομαι τι to ask for any thing for one's self, i. q. αἰτῶ τι ἐμαυτῳ, Mark 6: 23, 24. ἀποκοπτομαι to cut off for themselves, sc. the part circumcised, Gal. 5: 12, (but see below in no. 5, and Wahl's lex.) εξαγοραζομαι to redeem for one's self, Eph. 5: 16. περιποιουμαι to acquire for one's self, Acts 20: 28, comp. 1 Tim. 3: 13 where ἐαυτοῖς is expressed. κομίζομαι mihi reporto 1 Pet. 1: 9.

Here also the middle signification may sometimes be expressed in other languages, by a distinct and appropriate verb.

E. g. φυλάττομαι to watch or observe any one for one's own advantage, i. e. to be on one's guard before any one, 2 Tim. 4: 15. αἰδέομαι to take for one's self, i. e. to choose, to select, Heb. 11: 25.

3. In its *third* modification, the middle voice designates an action which takes place, either by the order or with the permission or sufferance of the subject. This idea is usually expressed in Latin by the help of the verb *curare*; in German, by the verb *lassen*; and in English by prefixing the verb *to cause* or some similar word.

E. g. *αδικεομαι* *to suffer injustice to be done to one's self*, 1 Cor. 6: 7. *απογραφασθαι* *to cause one's self to be enrolled*, Luke 2: 5; comp. *περιεμενεσθαι*, 1 Cor. 7: 18.

In this case also the middle signification passes over into a new one, which may be expressed by an appropriate verb.

E. g. *δανειζομαι* *to cause money to be loaned to one's self*, i. e. *to borrow*, Matt. 5: 42. *μισθοομαι* *to cause to let to one's self*, i. e. *to hire*, Matt. 20: 1. *λυτροομαι* *to cause to release for a ransom*, i. e. *to redeem, to deliver*, Luke 24: 21.

4. With the reflexive meaning there is sometimes connected, in some middle verbs, a *reciprocal* signification, including the idea of two or more parties.

E. g. *βουλευεσθαι* *to consult with one another*, John 12: 20. *μαχεσθαι* *to contend with one another*, 2 Tim. 2: 24, where the subject is to be taken collectively; (comp. *στρατευεσθαι* 1 Cor. 9: 7. *αγωνιζεσθαι* 1 Cor. 9: 25. *καταγωνιζεσθαι* Heb. 11: 33. etc.) *παρακαλεισθαι* *to give mutual consolation*, 2 Cor. 13: 11. *συντιθεσθαι* *to make an agreement with one another*, John 9: 22. Luke 22: 5.

NOTE. All the significations assigned above to the middle voice, belong also to the Hebrew Hithpael; see Gesen. p. 247, 248. Stuart § 80. 3. The proper reflexive and reciprocal meanings are also found in Niphal; Gesen. p. 238, 239. Stuart § 77.

5. Although the signification of the middle voice is definite and altogether peculiar, yet in practice, even among the best Greek writers, the forms of the middle

are sometimes used instead of the passive and with a passive meaning.

This takes place not only in those tenses for which the middle has no distinct form, (i. e. pres. imperf. perf. and pluperf. Buttmann Gr. Gram. p. 175.) but also in other tenses, particularly the aor. 2 and future; see Matthiae § 496. 8.

E. g. Here belongs, according to some interpreters, the passage Gal. 5:12 *οφελον και αποκειπονται οι αναστατοντες υμας*, i. e. *I would that they were cut off, destroyed*, etc. see Winer Comm. in loc.—So in aor. 1, *και παντες εβαπτισαντο*, 1 Cor. 10: 2. (Georgi l. c.) The passage Acts 15: 22 can hardly be considered as belonging here, since *ελεξαμενοι* expresses a different idea from *ελεχθεντες* (Kuinoel in loc.) and retains the signification of the middle, i. e. they suffered themselves to be chosen, they undertook the mission willingly; an idea which *ελεχθεντες* does not convey.

NOTE. Pasor in his Gram. Sacr. p. 150 ff. reckons here several other examples still, in which, however, the middle signification is very apparent; e. g. *απογραψασθαι* Luke 2: 5. *κειρασθαι* 1 Cor. 11: 6. *ὀπλισασθαι* 1 Pet. 4: 1. etc.

6. In some instances, the active stands where we might expect the middle, and is then followed by a possessive pronoun.

E. g. Acts 14: 14 *διαρρήξαντες τα ιματια αυτων*, instead of *διαρρήξαντο τα ιματια*; comp. Mark 14: 63. Matt. 26: 65. See Matthiae § 496. 5.

For the use of the passive forms in a middle sense, see § 33. 2.

[NOTE. The author has omitted to state, that in some verbs the forms of the middle voice are used without any reference to its peculiar signification, and simply in the sense of the active. E. g. *αναταξασθαι* Luke 1: 1. *παρεχεσθαι* Acts 19: 24. Col. 4: 1. Tit. 2: 7; comp. Acts 16: 16 where the active is employed in precisely the same sense and construction. *ευαγγελισασθαι* Luke 1: 19. al. *απειλησασθαι* Acts 4: 17, 21. etc.—In the future active especially, many verbs have no appropriate form, but use the forms of the future middle; e. g. *βαινω*, *γενωσκω*, *λαμβανω*, *τικτω*, etc. R.]

§ 33. *Verbs ; use of the passive voice.*

1. When a verb, which in the active voice governs a genitive or dative of person, is put in the passive construction, it is generally the case that the noun which designates person is made the subject of the passive verb ; while the other adjuncts remain as with the active.

E. g. Gal. 2: 7 *πεπιστευμαι το ευαγγελιον* ; (see the active construction *πιστευειν τινι τι*, Luke 16: 11. John 2: 24.) Rom. 3: 2 *απεπιστευθησαν τα λογια του θεου*. Acts 21: 3 *αναφανεντες την Κυπρον* being *shewn Cyprus*, i. e. having it pointed out to them ; see Wahl article *αναφαινω*. — Here also belongs Matt. 11: 5 and Luke 7: 22 *πτωχοι ευαγγελιζονται* comp. Luke 1: 19 ; though this verb sometimes takes in the New Testament an accusative in the active construction, see Rev. 15: 7 *ευαγγελιζειν τινα τι* ; and more frequently in the middle form *ευαγγελιζομαι τινα τι*, Luke 3: 18. Gal. 1: 9. Acts 16: 10.

2. The perfect of the passive is sometimes used in the sense of the active or middle.

E. g. Acts 20: 13 *ουτω γαρ ην (ο Πавλος) διατεταγμενος* so had Paul directed ; see Fischer ad Well. III. pt. II. p. 62 ff. Matthiae § 493. § 496. 6.

3. Among the Greek writers, the aorist of the passive not unfrequently takes the signification of the middle ; see Buttman Gr. Gram. p. 501. Matthiae § 493. a. In the Apocrypha this usage occurs Ecclus. 18: 21 *ταπεινωθητι*. On the other hand, no instances of this kind in the New Testament have occurred to me ; for in respect to the examples which Haab has brought (p. 117), it is necessary only to glance at them to see that in order to support the rule, he has subjected them to a false interpretation. [In the word *φοβεομαι*, however, to which the author justly assigns the sense of the middle voice (§ 32. 1), and which occurs in such constructions as *μη φοβηθητε αυτους* Matt. 10: 26. *εφοβηθη τον οχλον* Matt. 14: 5. 21: 46. al. is not the form of the aorist passive used in a middle sense ? So in John 8: 59, where the author himself assigns *εκρυβη* to the middle (§ 32. 1), the form is that of the aor. 2 passive. Comp. Eph. 1: 11 *εκληρωθημεν* ; see Wahl on the word. R.]

§ 34. *Verbs; use of the tenses.**

1. In respect to the tenses, the grammarians and interpreters of the New Testament, even the latest ones, have committed great mistakes. In general, the tenses are used in the New Testament in the same manner as in the Greek writers; viz. the *aorist* marks simply past time, and is the usual tense of narration; the *imperfect* and *pluperfect* are always used in reference to a secondary or subsidiary action or event, which is past, but which stands connected in respect to time with the main action or event;† while the perfect expresses past time in connexion with the present.

None of these tenses, properly and strictly taken, can be substituted for another, as commentators would have us believe; but where an exchange of this kind appears to have taken place (Georgi *Hierocr.* p. 58 ff.) it is either merely appearance; or else there may generally be discovered in the circumstances of the action, a sufficient reason why that particular tense and no other should be used; or, finally, it must be put to the account of the characteristic remissness of popular diction.

NOTE 1. The arbitrary exchange of the tenses, *enallage temporum*, is commonly reckoned among the Hebraisms of the New Testament; because it is taken for granted that in the Hebrew language, the præ-

* See, besides the common grammatical works, J. Primisser *Gedanken über das vom Prof. Trendelenburg vorgeschlagene Syst. der griech. Conjug.* 1793. L. G. Dissen *De temporibus et modis verbi Graeci*, 1808.

[† "The *pluperfect* shews an action which is past, but which still continued, either by itself or in its following or accompanying circumstances, during another action which is past."—"The *imperfect* expresses an action continuing during another action which is past, or the accompanying circumstances of an action or situation in past time, whether the main action be expressly stated or be ~~omitted~~ *inferred* from the context. It differs from the *aorist* in this, that the *aorist* marks an action past and gone by; the *imperfect*, an action past, but at that time continuing." Matthiae † 497. Comp. Buttmann p. 504 ff. R.]

ter and future are used promiscuously for each other. But that this supposition is groundless, is sufficiently shewn by Gesenius, p. 760 ff. Stuart § 191 ff. Comp. also Vigerus p. 209 ff. — From the remarks made above, however, must be excepted the book of Revelation, in which the tenses are thrown together without any rule; e. g. 2: *ἔρχομαι καὶ ἐβασίλευσας*. 3: *ὅπως ἐλήφας καὶ ἤκουσας*. 12: *ἡ θυρὰ σφύρει τὸ τρίτον τῶν ἀστέρων καὶ ἐβάλεν αὐτοὺς εἰς τὴν γῆν*. 11: *10 οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν—καὶ εὐφρανθήσονται—καὶ πέμψουσιν*. 17: *16 καὶ τὰ δέκα κέρατα μισησοῦσι τὴν πόρνην, καὶ ἠρνησάμενην ποιήσουσιν αὐτήν—καὶ τὰς σαρκὰς αὐτῆς φάγουσιν*. etc.

[NOTE 2. The above assertion of the author, that the tenses are always employed in the New Testament in conformity with Greek usage, is not correct, at least not so, in the extent which he would assign to it. There is nothing more evident, than that the use of the tenses by the New Testament writers takes a colouring from the Hebrew, their vernacular tongue; and that the exchange or confusion of tenses which they exhibit, is therefore properly to be ranked with Hebraisms. In respect to the interchange of the praeter and future in Hebrew, Gesenius (l. c.) has shown only that it is not arbitrary in particular circumstances; while any one who has attentively read the Hebrew Scriptures, or at least the poetical parts of them, will want no further evidence that the two tenses are often used for each other promiscuously. In order, moreover, to maintain his assertion, the author has been compelled to except the book of Revelation from the application of his principle; although the anomalies which occur in it, if more frequent, are not more striking than are to be found in almost every other part of the New Testament. E. g. Matt. 3: 3 and Mark 1: 3 *ἐτοιμασατε τὴν ὁδὸν κυρίου, ευθείας ποιεῖτε τὰς τρίβους αὐτοῦ*. Luke 1: 47 *μεγαλύνει ἡ ψυχὴ μου—καὶ ἠγαλλίασε τὸ πνεῦμα μου*. John 1: 15 *Ἰωάννης μαρτυρεῖ—καὶ κηρύσσει*. 3: 32 *καὶ ὁ ἑώρακε καὶ ἤκουε*. Acts 22: 15 *ὡν ἑώρακας καὶ ἤκουσας*. 1 John 1; 1 *ὁ ἀκηκοάμεν, ὁ ἑώρακα—μεν, ὁ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν*. 2: 7 *ἣν εἰχετε ἀπ' ἀρχῆς—ὃν ἤκουσατε ἀπ' ἀρχῆς*. etc. These, and many more instances which might be quoted, are at least as striking as those which Winer has brought from the Apocalypse, and go to shew that his principle can be fully applied to the other parts of the New Testament, with no more propriety than to that particular book. Other examples to the same purpose are adduced below in no. 4. a, note 2. R.]

2. The *present* is sometimes used for other tenses in the following manner, viz.

(a) For the *future*, when the writer would express some future action or event as being altogether certain. This occurs in Latin, German, English, etc. chiefly in colloquial discourse.

E. g. John 3: 36 and 6: 46 ὁ πιστευων εἰς τὸν υἱὸν ἔχει (i. e. ἔξει) ζωὴν αἰώνιον. Matt. 3: 10 παν δένδρον—ἐκκοπτεται καὶ εἰς πυρ βάλλεται. Comp. John 5: 26. 7: 27, 33. 16: 17. Mark 14: 25. Matt. 5: 46. Acts 3: 6. 1 Cor. 15: 1, 2. This use of the present occurs particularly and almost constantly in the words *εργεται, ὁ ερχομενος*.—Comp. Aelian V. H. II. 13 εἰδως (ὁ Σωκρατης) ὅτι κωμῳ δοῦσιν (i. e. κωμῳ θησούσιν) αὐτον. Duker ad Thucyd. II. 44. Terent. Phorm. IV. 3. 63 ‘sexcentas mihi scribito dicas, nihil do.’ Eunuch. II. 3. 46 ‘cras est mihi iudicium.’ Caes. Gall. VI. 29 sese confestim subsequi dixit.’ See Vigerus p. 211.

(b) For the *arist*, as the historic tense, in animated narration or description, especially in John.

E. g. John 1: 29 τῇ ἐπαυριον βλέπει—καὶ λέγει, while in v. 32 it is ἐμαρτύρησεν. 1: 44 εὗρισκει Φιλιππον καὶ λέγει, where it is preceded by ἠθέλησεν. v. 46. So in v. 21 λέγει is preceded and followed by the *arist*. 9: 13 ἀγούσιν αὐτον πρὸς τοὺς Φαρισαίους. Mark 2: 4. Acts 10: 10. Rev. 8: 11. 12: 2. and so often in the Apocalypse, and indeed in the whole New Testament. Matthiae § 504. 1.

Here belong most of the examples which Pasor (p. 232) adduces to prove an enallage of the present for the imperfect and perfect, as he incorrectly expresses it.

(c) Sometimes the present includes in itself the idea of the *perfect* or *imperfect*, viz. when the verb is used to express a continued state or condition, uninterrupted duration, etc.

E. g. John 8: 58 πρὶν Ἀβραμ γενέσθαι, ἔγω εἰμι. comp. Jer. 1: 5 πρὸ τοῦ με πλασαι σε ἐν κοιλίᾳ, ἐπισταμαι σε. 1 John 4: 17 ὅτι καθὼς ἐκεῖνος (ὁ Χριστός) ἔστι, καὶ ἡμεῖς ἐσμεν. Acts 25: 11.

NOTE. In Acts 4: 13 the form ἦσαν of the imperfect, manifestly stands

for the pluperfect, i. e. *fuérant*. But we can hardly draw from this instance any general rule, because it occurs in a verb which has no distinct form of the pluperfect. Other examples in the same verb, are 1 John 2: 19 *εἰ γὰρ ἦσαν*. Matt. 23: 30 *εἰ ἡμεῖθα εἰ fuissemus*; see Buttmann p. 292.

3. The *perfect* sometimes stands for the following tenses, viz.

(a) For the *present*, when an action or state is designated, which commenced in past time, but extends also into the present.

E. g. John 20: 29 *ὅτι ἑώρακας με, πεπιστεύκας*, where the origin of present belief is indicated. John 5: 45 *Μωϋσῆς, εἰς ὃν ἠλπικατε*, in whom ye trust, i. e. in whom ye have placed your trust; so 2 Cor. 1: 10 *εἰς ὃν ἠλπικαμεν*; comp. Hom. Il. XX. 186 *εὐλπα*. — So the Greek writers often in verbs of *fearing*; see Hoogeveen and Hermann ad Vig. p. 212, 748. — John. 5: 42 *ἀλλ' ἐγνώκα ὑμᾶς, ὅτι οὐκ ἐχέτε κ.τ.λ.* 8: 52 *νυν ἐγνώκαμεν*. John 8: 29 *οὐκ ἀφῆκε με μόνον ὁ θεός* may be rendered, *my Father is not accustomed to forsake me*, i. e. he never has forsaken, and he never will forsake me. — It is doubtful whether John 1: 34 *αἶγῳ ἑώρακα καὶ μεμαρτυρήκα*, belongs here; for John would seem to be speaking as of a past transaction, since he also uses the perfect *τεθεαμαι*, and also *ᾗδεν*, v. 32, 33. That he still continued his testimony at that time, is doubtless true, but it does not necessarily follow from the words of this passage. See Matthiae § 503. 2.

(b) For the *future*, when the action is yet to take place, but the writer for the moment has it so vividly in his thoughts, as to look upon it as already past.

E. g. John 4: 38 *ἄλλοι κεκοιτάσκει, καὶ ὑμεῖς—εἰς ἐλθὺν θ' ἔει* John 5: 24 *μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν*, where the certainty of this *μεταβασίς* is indicated. — In the same manner the Hebrews often use their praeter; see Gesen. p. 764. Stuart § 192. 5. a. Nor is this mode of expression unusual among the Greeks and Romans; comp. Liv. *si tales animos habebitis, vicimus*; quoted by Hoogeveen ad Viger. p. 214.

This passage in John 14: 7 *καὶ νῦν ἄρτι γινώσκετε αὐτὸν καὶ ἑώρακα αὐτόν*, is to be rendered with Schott, *jam nunc (Deum) cognoscitis ac videtis*; or with Stolz, *henceforth ye know him and have seen him*; rather than with Kuinoel, *eum nunc accuratius cognoscetis et quasi oculis videbitis*.

NOTE. That the perfect stands also sometimes for the *pluperfect*; (which certainly is not impossible,) Haab attempts to shew (p. 95) from John 12: 7 *εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτὸ*. This is inconclusive; because Jesus would represent even this anointing; as an emblematical preparation of his body for the tomb. [In other examples, however, the perfect is incontestably used for the *pluperfect*; e. g. Luke 1: 22 *καὶ ἐπεγνώσαν, ὅτι ὀπτασίαν ἑώρακεν ἐν τῇ νύκτι*. 24: 23 *ἦλθον, λεγούσαι καὶ ὀπτασίαν ἀγγέλων ἑώρακεν αὐαί*. John 20: 18 *ἔρχεται Μαρία—ἀπαγγέλλουσα—ὅτι ἑώρακε κύριον*. This cannot be said to arise from the want of a distinct form of the *pluperfect* in this verb, for in Acts 7: 44 occurs the regular *pluperfect* *ἑώρακεν*. For other characteristics of the perfect, see below in no. 4. α, note 2. R.]

4. The *aorist* sometimes stands for other tenses, as follows, viz.

(α) For the *pluperfect* in narrations, when, through a neglect of the order of time, an earlier circumstance is introduced afterwards.

E. g. John 18: 24 *ἀπεστείλε αὐτὸν ὁ Ἀννᾶς πρὸς Καϊάφαν*; comp. v. 14, and Kuinoel in loc. Matt. 26: 48 *ὁ δὲ παραδίδους αὐτοῦ, ἔδωκεν αὐτοῖς σημεῖον*, where however it may perhaps be translated *he gave them a token*, sc. as they came in sight of Jesus. [So also where no neglect of the proper order can be attributed to the writer; e. g. John 4: 1 *ὡς οὖν ἐγνώ ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι κ.τ.λ.* R.]

In a manner the most uncritical, Haab has adduced here many other examples (p. 95, comp. Pasor p. 235.) in which either the *aorist* is to be taken in its appropriate sense, or else some apparent discrepancy in the narration of the different evangelists, lies at the bottom. E. g. John 18: 12 *συνέλαβον τὸν Ἰησοῦν*; where the other evangelists (Matt. 26: 50 ff. Mark 14: 46.) place the seizure and binding of Jesus before the stroke of Peter's sword; but John (according to Haab) would represent it as if Peter, at the moment when the guard were laying hold

of Jesus, had struck in between them with his sword! On Matt. 27: 37. *καὶ ἐπιθήκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην*, which Haab renders, *they had affixed*, De Wette very well remarks (A. L. Z. l. c.) "If we look at the order of events, this is properly a pluperfect; but if we regard only the words, it denotes simply a past. The writer here has not regarded the order in which the events succeeded each other. That he does not aim at accuracy in this respect appears also from this, that after he has represented the soldiers (v. 36) as sitting down to keep watch over Jesus, he then goes on (v. 38) to introduce the crucifixion of the two malefactors; *καὶ σταυροῦνται κ.τ.λ.* Shall we translate this also as a pluperfect?" In Mark 3: 16 *ἐπιθήκε τῷ Σίμωνι ὄνομα Πέτρον*, it is *not impossible*; for Mark had not previously noticed this fact, and we are not at liberty so inconsiderately to supply it out of John 1: 43.

NOTE 1. That the aorist ever stands for the *perfect*, can be shown with certainty by no example in the New Testament; for Luke 1: 1 *ἐπειδὴ πολλοὶ ἐπιχειροῦσιν—εἰδοὶς ἑαυτοὶ*, is to be taken in the true aorist or historical sense, since *many undertook—I also thought it best*, etc. So Luke 2: 48 *τεκνον, τί ἐποίησας—ἐζητοῦμεν σε κ.τ.λ.* With how much propriety and conformity to the rules of prosaic language, the writers of the New Testament have employed the *perfect*, may be seen by comparing the following passages, viz. Luke 4: 43. 5: 32. 7: 20, 12: 7. 13: 2. 16: 26. 21: 5. 22: 52.

[NOTE 2. The above remarks on the passages in Luke would seem not to be well grounded; for if there is any fact in regard to the use of the tenses in the New Testament, which is susceptible of demonstration, it is this, viz. that the aorist and perfect are often used for each other, and often in connexion and in the same sense. E. g. Luke 1: 25 comp. 1: 49, where *πεποίηκε* and *ἐποίησε* are used in precisely the same sense. So Luke 1: 19 *ἀπεσταλὴν* and 4: 43 *ἀπεσταλμαι*. Luke 4: 18 *ἐχρίσε με—ἀπεσταλκε με*. John 3: 19 *το φῶς ἐληλυθεν εἰς κόσμον, καὶ ἀγαπήσαν οἱ ἄνθρωποι το σκότος*. 5: 22 *δεδωκε* and v. 27 *ἔδωκε*. 5: 36 *ἔδωκε—ἀπεσταλκε* and v. 38 *ἀπεστείλεν*, 6: 57 *ἀπέστειλε* and 20: 21 *ἀπεσταλκε*. Acts 22: 15 *ὡν ἑώρακας καὶ ἠκούσας*; see also above in no. 1 note 2. In all these instances the aorist, as compared with the perfect, most evidently takes the sense of the perfect, i. e. It expresses past time as connected with the present. Other examples, where it subserves the same purpose, when not connected with a per-

fect are the following, viz. Matt. 5: 21, 27, 38, 48. 1 John 2: 7, 24 and 3: 11, comp. 2: 14.—On the other hand, in the following instances, the perfect takes the sense of the aorist; e. g. John 6: 32 *δεδωκεν* and v. 31 *εδωκεν*. 5: 33 *υμεις απεσταλκατε προς Ιωαννην και μεμαρτυρηκε τη αληθεια*, comp. 1: 20 where the fact of their sending is related. John 7: 19, 22 *Μωυσης δεδωκεν υμιν την περιτομην*. 17: 2 *καθως εδωκας—ινα παν ο δεδωκας*. R.]

[NOTE 3. The aorist, moreover, is often used in the sense of the present, a use which Winer has neglected to notice. E. g. when connected with a present, Matt. 3: 3 and Mark 1: 3 *ετοιμασατε—ποιειτε*. Luke 1: 47 *μεγαλυνει η ψυχη μου—ηγαλλιασε το πνευμα μου*. 1 John 2: 14, 21, 26 *εγραψα*, comp. v. 13 where it is *γραφω*. In other passages its use resembles that of the perfect for the present (supra no. 3. a), and it expresses an action commencing in past time but extending into the present; e. g. Matt. 3: 17 and Mark 1: 11 *εν ω ευδοκησα*. Matt. 23: 2 *επι της Μωυσεως καθεδρας εκαθισεν οι γραμματεις*, i. e. *have seated themselves*. John 7: 26 *μηποτε αληθως εγνωσαν οι αρχοντες*. R.]

(b) For the *future*, in the same manner as the perfect (supra no. 3. b), and as denoting the certainty of an action or event which is yet to take place.

E. g. John 15: 6 *εαν μη τις μεινη εν εμοι, εβληθη εξω ως το κλημα* *he will be cast out*, etc. which, in respect to the divine counsels, is as if he were already cast out. Rev. 10: 7 *ετελεσθη το μυστηριον*, i. q. *τελεσθησεται*.—On the other hand, in Mark 3: 21 *εξεστη* retains its proper signification, *extra se raptus, insania correptus est*; and 2 Thess. 1: 10 belongs not here as Haab would have it, p. 105. [In Luke 1: 68, 69, the aorist is manifestly used for the future, in a manner corresponding to the use of the Hebrew *praeter* in prophecies, protestations, etc. Gesen. p. 764. Stuart § 192. 5. a. R.]

[NOTE. From all the preceding observations it results, that the general use of the aorist in the New Testament corresponds to that of the Hebrew *praeter*; see Gesen. p. 160 ff. Stuart § 191. R.]

5. The *future* is sometimes employed in the following significations, viz.

(a) To express the idea which the Latins convey by the present of the subjunctive, and the English by the

potential mood; both of which in their nature are closely related to the general idea of the future.

E. g. Rom. 15: 18 *οὐ τολμήσω λαλεῖν* *non ausim dicere, I should not (or would not) dare to speak.* Matt. 7: 24 *ὁμοιωσώ αὐτόν* *assimilem, assimilaverim.* So after the particle *εἰπὼς*, Rom. 11: 14. Phil. 3: 11. Comp. Herm. ad Vig. p. 927.

(b) To express the possibility of an action, etc. this signification being intimately connected with the preceding one.

E. g. Matt. 7: 16 *ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοὺς* *from their fruits ye shall be able to know them.* Luke 1: 37 *οὐκ ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥῆμα*, like the Heb. *אֵין עֹשֶׂה לַיהוָה* Gen. 18: 14. Comp. 2 K. 6: 27 *ποθεν σωσω σε.* Jer. 15: 18 *ποθεν ἰαθήσομαι.* So John 6: 5 *ποθεν αγορασόμεν αὐτοὺς.*

On the use of the future for the imperative, see in § 37, 3.

NOTE. That the future is also used for the present is affirmed by Zeyne (ad Viger. p. 212), who adduces in proof of his assertion, Rom. 3: 30 *ἐπεὶ εἰς ὃ θεὸς ὅς δικαιώσει παρανομίαν ἐκ πίστεως κ.τ.λ.* and in the same way do Jaspis and Stolz translate the passage, Syriac *ܐܝܢ ܕܥܝܠܐ*. This, however, is unnecessary; for this *το δικαιωθῆναι* is also represented in other places as something still to take place, since the bliss of the divine kingdom is yet future; e. g. Rom. 2: 13 *οἱ πεινῶνται τοῦ νόμου δικαιωθήσονται.* Gal. 2: 16 *οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ.*

§ 35. Verbs; use of the indicative, subjunctive, and optative moods, in dependent clauses.

1. In respect to the indicative, subjunctive, and optative moods, it is necessary to treat here only of their use in dependent propositions, or subsidiary clauses, etc. which may be connected with the main proposition by interrogatives, by the relative, or by conjunctions or other particles.

In all other cases, these moods present no difficulty, and exhibit no peculiarity of usage in the New Testament; comp. Acts 1: 20. 8: 20. etc.

2. After interrogatives and the relative, the Greeks employ the indicative in dependent propositions, where other languages, especially the Latin, would use the subjunctive; viz. when any thing is to be represented as actually existing or occurring, and not as merely possible or desirable. This also holds in the New Testament, whether the inquiry be direct or indirect.

E. g. John 10: 6 *οὐκ ἐγνώσαν, τίνα ἦν, ἃ ἐλάλει*, Lat. *quid sibi vellent, quæ dixisset*; where he had actually spoken. Matt. 6: 28 *καταμάθετε τὰ κρίνα—πῶς αὐξάνει*, *quomodo crescant*; where the growth is actual. Mark 8: 23 *ἀπηρώτα μύρον, τί τέ βλέπει*; John 3: 8 *οὐκ οἶδας, ποθεν ἐρχεται*, unde *proficiatur*, comp. John 7: 27, 28. 9: 29, 30.—Mark 13: 33 *οὐκ οἰδατε, ποτε ὁ κύριος ἐστίν*, comp. v. 35. Matt. 12: 11. 7: 9. Eph. 1: 18. 5: 40, 15: 1 Thess. 1: 5, 9. Acts 19: 2. 20: 18. See *Matthiæ* § 507.

3. In similar cases, where any thing is to be represented merely as possible, but existing as yet only in thought or purpose, the Greeks put after interrogatives and the relative, either the subjunctive or optative, viz.

(a) The subjunctive, when the possibility refers to the *object* of the verb.

E. g. Luke 19: 48 *καὶ οὐκ εὐρίσκον το, τί ποιήσωσιν*, i. e. they found not what they *might* do; the optative would have signified, 'what they *could* do.' Mark 6: 36 *τί γὰρ φαγώσιν, οὐκ ἔχουσιν*, i. e. they were unable to eat, merely because they had no food. Matt. 8: 20 *ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ὅπου τὴν κεφαλὴν κλίνῃ*.—Acts 4: 21. Rom. 8: 26. Matt. 10: 19.

NOTE. Instead of the subjunctive, we sometimes find in such cases the future, which is intimately connected in signification with the subjunctive. E. g. Phil. 1: 22 *τί αἰρήσομαι, οὐ γινώριζω*. 2: 20 *οὐδὲνα ἔχω—ὅστις τα περὶ ὑμῶν μεριμνήσει*. 1 Cor. 7: 34. Mark 3: 2. See Hermann ad Vig. p. 747 no. 164. p. 851.

(b) The optative, when the possibility refers to the *subject* of the verb.

E. g. Luke 22: 23 ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς το, τίς αὐτὰ εἰη εἰς αὐτοὺς who. it might or could be. 8: 9 ἐπηρεάζων αὐτοὺς οἱ μαθηταὶ αὐτοῦ, τίς εἰη ἡ παραβολὴ αὐτῆ. 18: 36 ἀκούσας οὗλου διαπερυσμένου ἐπυνθανέτο τί εἰη τοῦτο. John 13: 24.

For the use of *τι* with the optative and *αν*, see § 36. 3.

4. The other particles, with which these three moods stand in connexion in the New Testament, are of three kinds, viz. those which mark the *end* or *object* of an action, those which express *condition*, and those which refer to *time*.

5. Of particles which mark the *end* or *object* of an action, only *ἵνα* and *ὥς* occur in the New Testament. The first is construed among the Greeks with all three of the moods; the latter, only with the subjunctive and optative. In the New Testament, *ἵνα* only is found with the indicative in a few places; with the subjunctive both *ἵνα* and *ὥς* occur, the first much the most frequently; while, of their use with the optative, not a trace appears.

How far the writers of the New Testament, in their use of these particles, coincide with the usage of pure Greek, will appear from the following illustrations.

(a) The *indicative* is put after *ἵνα* in the following tenses, viz.

(1) In the *present*. E. g. 1 Cor. 4: 6 ἵνα μαθῇτε—ἵνα μὴ φουσιουσθε, where transcribers have sometimes written *φουσιουσθε*, and sometimes *φουσιωσθε*; see Griesbach in loc. Gal. 4: 17 ζηλοῦσιν ὑμᾶς—ἵνα αὐτοὺς ζηλοῦτε.—On the other hand the *present* of the indicative is never found after *ἵνα* among the Greeks; and the passages which some interpreters have adduced to prove such a usage, are shown by Hermann (l. c. p. 852) to be inadequate; e. g. Hom. L. 1. 363 ἵνα εἶδομεν, where *εἶδομεν* is for *εἶδωμεν*.

(2) In the *future*. Rev. 22: 14 μακάριοι οἱ πλῆκοντες τῆς ἐκτάλας αὐτοῦ, ἵνα ἐσται ἡ ἐξουσία αὐτῶν, where there follows immediately

και (ἵνα) εἰσέλθωσι εἰς τὴν πόλιν. 1 Cor. 9: 18 *τις μοι ἐστὶν μισθός ; ἵνα—ἀδαπανῶν θῆσω το εὐαγγέλιον.* Comp. also Rev. 13: 16. 1 Cor. 13: 3. 1 Pet. 3: 1. where the readings vary. This construction is perhaps the less doubtful, inasmuch as the future, being in its nature related to the subjunctive, elsewhere also takes its place. Comp. Herm. ad Vig. p. 851. Buttmann p. 515. Wahl art. *ἵνα* no. 1. 1. b.

(b) The *subjunctive* appears after *ἵνα* and *ὥπως* in the following circumstances, viz.

(1) After the *present*. E. g. Matt. 6: 2 *ποιοῦσιν—ὥπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων.* 2 Tim. 2: 4 *οὐδεὶς στρατευόμενος ἐμπλεκείται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογησάντι ἀρεσῇ.* v. 9 *πάντα ὑπομένω—ἵνα καὶ αὐτοὶ σωτηρίας τυχῶσι.* Comp. 1 Tim. 1: 18. 5: 21. Mark 4: 21. Phil. 1: 9. Rom. 3: 19. 11: 25. 1 John 1: 3. This is in accordance with Greek usage ; and the subjunctive here expresses a consequence which is considered as altogether certain ; see Hermann ad Vig. p. 850.

(2) After an *aorist* or *perfect*. E. g. 1 Tim. 1: 16 *ἡλεσθην—ἵνα ἐν ἐμοὶ πρῶτον ἐνδείξηται ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν.* v. 20 *οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημῇν.* Tit. 1: 5 *κατέλιπον σε ἐν Κρήτῃ, ἵνα τα λείποντα ἐπιδιορθώσῃ.* 2: 14 *ὁς ἔδωκεν ἑαυτὸν περὶ ἡμῶν, ἵνα λυτρωσθῇ ἡμᾶς.* Rom. 6: 4 *συνεταφήμεν αὐτῷ, ἵνα—καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.* 1 John 3: 5 *ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἀρῇ.* v. 8 *ἐφανερώθη, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.* 5: 13 *ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδήτε.* 5: 20 *ὁ υἱὸς τοῦ θεοῦ ἦκει καὶ δέδωκεν ἡμῖν διανοίαν, ἵνα γινώσκωμεν τὸν ἀληθινόν.* Comp. Luke 1: 3. John 15: 11. 17: 2. 1 Cor. 4: 6. Here the subjunctive every where expresses an action, which, either in itself or in its consequences, is continued. The Greeks also in this case use the subjunctive ; see Herm. ad Vig. p. 850.—It is otherwise, however, in passages like the following, viz. Acts 5: 26 *ἤγαγεν αὐτοὺς—ἵνα μὴ λιθασθῶσιν.* 9: 21 *εἰς τοῦτο ἐληλυθεῖ, ἵνα—ἀγαγῇ.* Mark 6: 41. 8: 6. 12: 2, 13. Here the subjunctive expresses a consequence, which the person speaking or acting etc. considers as altogether certain ; comp. above in (1.) The Greek usage is similar ; and especially that of Thucydides ; see Matthiae § 519. Herm. ad Vig. p. 851.—Finally, such passages as Matt. 19: 13 *προσηνεχθῇ αὐτῷ τὰ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς,* and Mark 10: 13 *προσφέρον αὐ-*

τῶν παιδία, *ἵνα ἀψηχται αὐτῶν*, are undoubtedly to be accounted for by the fact, that the Greeks in narrations often quote the words of a person directly, and even in the tense in which he may be supposed to have spoken them. So here, *they brought them in order*, as they would say, *that he MAY lay his hands upon them*, instead of *might*. Comp. John 18: 28.

(3) After a *future* or *imperative* of any kind. E. g. 1 Tim. 4: 15 *ἐν τούτοις ἰσθί, ἵνα σου ἡ προκοπή φανερά ᾖ*. 5: 7 *ταῦτα παραγγέλει, ἵνα ἀνεπιληπτοὶ ὦσιν*. Matt. 2: 8 *ἐπαγγέλλετε μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ*. 1 Tim. 5: 16, 20. 6: 1. Mark 5: 12. Matt. 9: 38. Acts 8: 19. 21: 24. 24: 26 *ὅπως*. 8: 24. Rom. 3: 8 *ποιήσωμεν τὰ κακά, ἵνα ἐλθῇ τὰ ἀγαθὰ*; comp. Mark 10: 17. Acts 4: 17. This is altogether the Greek usage; see Matthiae § 518. 1. Herm. ad Vig. p. 850; and comp. above in (1).

6. The conditional particles in the New Testament are *εἰ* and *εἰαν*.

The former of these particles, among the Greeks, is regularly construed only with the indicative and optative; though it occurs with the subjunctive sometimes among the Attics, and often among the poets. It is construed with the indicative in a past tense, in reference to a *condition*, on the occurrence of which something else was dependent, but which in fact *has not taken place*; and in any other tense, when it is left indeterminate, whether the *condition* can or will take place. It is construed with the optative, as denoting merely that an action etc. is *possible*. See Herm. ad Vig. p. 834.

7. In the New Testament the particle *εἰ* is often construed with the indicative, and seldom with the optative. In every instance, however, it appears to be employed in accordance with the Greek usage as exhibited above.

(a) With the *indicative* in different tenses; viz.

(1) With the *present*. E. g. 1 Cor. 7: 9 *εἰ δὲ οὐ ἐγκρατεύονται, γαμήσωσιν*, i. e. *supposing the case should happen*, etc. So 7: 12 *εἰ τις—γυναικα ἐχει ἀπιστον*, and v. 15 *εἰ ὁ ἀπιστος χωρίζεται*, where had the apostle written *εἰ—ἐχοι, εἰ χωρίζεται*, it would have signified, *if it is possible* or *I can suppose it possible*, etc. Matt. 4: 3 and 6 *εἰ υἱός: εἰ τοῦ θεοῦ*,

ἐπεὶ—βαλέ σταντον κατώ, i. e. supposing, etc. MARK 9: 42 εἰ τὸ δύνα-
σαι; βοηθήσων ἡμῶν. Comp. Acts 5: 39. Matt. 13: 14, 26; 23.

(2) With a *past* tense. E. g. John 15: 22 εἰ μὴ ἦλθον καὶ ἐλάλησας
αὐτοῖς, ἁμαρτιαν οὐκ εἶχον, i. e. but I have come—the condition has
not taken place, and they are therefore guilty. Matt. 26: 24 καλὸν
ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη. Here belongs John 15: 20 εἰ τὸν λόγον
μου ἐτήρησαν, καὶ τὸν ὑμετέρον τηρήσουσιν, i. e. but they have not
kept mine, therefore they will not keep yours. In this construction
the apodosis often takes *an*; see § 36. 1.

(b) With the *optative*.* E. g. Acts 24: 19 εἰ τι ἐχοίεν πρὸς με, i. e.
if they, as is very possible in the present state of feeling towards me
(Paul) among the Jews, have any thing against me. 1 Pet. 3: 14 εἰ
καὶ καθύπερθε διὰ θανάτου τὴν μακαρίαν. Acts 27: 39 εἰς ἣν ἐβανλευ-
σάμετο, εἰ δυνάμει, ἐξῆσαι τὸ πλοῖον, 17: 11 καθ' ἡμέραν ἀνακρι-
νομένης τὰς γυναικας, εἰ ἐχρὸς ταῦτα οὕτως. So with the particle *εἰ* πῶς
Acts 27: 12. See Matthiae § 526.

NOTE. The *subjunctive* is put with *εἰ* in the received text in Rev. 11:
5 bis εἰ τις αὐτοὺς θέλῃ ἀδικῆσαι, where Griesbach on the authority
of manuscripts reads *θέλει*.

8. The particle *εἰ* is construed with the *subjunc-
tive*, and denotes *possibility* in reference to some-
thing which is *external* in respect to the principal sub-
ject of discourse.

The apodosis here takes a tense of the indicative, and particularly
the future; see Matthiae § 523. 1. Herm. ad Vig. p. 915. E. g. Matt.
9: 21 εἰ μόνον ἔψωμαι τοῦ ἵματιοῦ αὐτοῦ, σωθήσεται. 4: 9. 5: 13.
John 15: 7. 1 Cor. 6: 4 βιωτικά πρῆτηρα εἰ ἐχῆτε, τοὺς ἐξουθεσι-
μένους—καθίζετε. 2 Cor. 5: 1 οἶδαμεν ὅτι, εἰ ἡ ἐπιγείος ἡμῶν οἰκία
τοῦ σκήτους καταλυθῇ, οἰκοδομῇ ἐν θεῷ ἐχομένη. 1 Cor. 7: 11 εἰ
καὶ χωρισθῇ, μένετω ἀγαπῶς. Comp. 1 Cor. 7: 36. 8: 10. 1 Tim. 2:
15. 2 Tim. 2: 5. Matt. 8: 2. John 9: 31.

NOTE. This particle is once construed with the indicative, 1 John 5
15 εἰ οὐκ οὐδαμῶς.

9. Particles which refer to *time* are construed with
the indicative or the subjunctive, viz.

* WAHL has noticed this construction in his lexicon, art. εἰ no. 1. 1. c. but
has produced only two examples.

(a) With the indicative, when they refer to an action altogether definite, which may be either *future* or *past*, viz.

(1) Future; e. g. John 4: 21 *ερχεται ωρα, οτε—προσκυνησετε τον πατρι.* Luke 17: 22 *ελευσονται αι ημεραι, οτε επιθυμησετε.* John 5: 25 *ερχεται ωρα και νυν εστι, οτε οι νεκροι ακουσονται της φωνης του υιου του θεου.* 9: 4. 16: 25. See Herm. ad Vig. p. 915 ff. This usage however, is found only with *οτε*.

(2) Past, where they may be rendered, *as*, *while*, etc. E. g. Matt. 7: 28 *εγενετο οτε συνετελεσεν ο Ιησους.* 9: 25 *οτε εξεβληθη ο οχλος.* 11: 1. Mark 2: 25. al. So *οποτε* Luke 6: 3.

(b) With the subjunctive, in two significations, viz.

(1) As denoting *duration* of time, i. e. *while*, *as long as*, etc. E. g. with *οταν*, John 9: 5 *οταν εν κοσμω ω.* Matt. 6: 2. With *οτανεις*, 1 Cor. 11: 25. In this signification, *οτε* stands with the indicative John 17: 12. Heb. 9: 17.

(2) As referring to a future foreseen action or event, etc. Matt. 5: 11 *μακαριοι εστε οταν ονειδισωσιν υμας.* Mark 13: 11 *οταν αγωνισιν υμας παραδιδοντες.* 14: 7 *οταν θελητε, δυνασθε αυτους ανηπασαι.* John 5: 7 *ινα οταν παραχθη το υδωρ, βαλη με εις την κολυμβηθραν.* Matt. 2: 8 *επειν ευρητε.* Luke 13: 35 *εως αν ηξη, οτε εμνητε.* 2 Cor. 3: 16 *ηνα αν επιστρεψη προς κυριον.* This construction occurs very often with *οταν*, where the *futurum exactum* is to be expressed; in respect to some certain action or event; inasmuch as the subjunctive has a very close affinity with the future. E. g. John 7: 27. 8: 28. 13: 19. 14: 29. 15: 26. Mark 12: 23. 13: 7. 1 John 2: 28. al. — This is altogether accordant with the Greek usage; see Matthiae § 521.

NOTE 1. In the New Testament *οτε*, *οταν*, and *οποτε*, are never found with the optative, as is the case in Greek writers; see Herm. ad Vig. p. 792.

NOTE 2. The particle *οταν* in the sense of *as often as*, is followed by the indicative in Mark 3: 11. This construction is unknown to the early Greek writers, and occurs only in those of a later age, e. g. the Scholiasts; see Herm. ad Vig. p. 792; and comp. on the other hand Matthiae § 521 note 1 ult. Comp. moreover Evang. Aegypt. (in Clem. Rom. Ep. 2 ad Corinth. p. 116 ed. Mtig) *οταν εσται τα δυο εν.* — In the sense of *while*, *οταν* takes the subjunctive 1 Cor. 15: 27.

§ 36. *Verbs; use of the particle an with the three moods.*

The particle *an* is used with the indicative, subjunctive, and optative moods.*

1. With the *indicative*, it is employed in different constructions, viz.

a) When it is preceded by a conditional proposition with *ei*, expressed or implied, it serves to indicate that the action of the verb *would* have taken place *under certain circumstances*, but has *not* taken place, because those circumstances have not occurred, viz.

(1) With the *imperfect* it is to be rendered *I would or should do*, etc. E. g. Acts 18: 14 *ei—hn adikhma ti—an hneschomhn umwn*, i. e. *I would hear with and hear you*. Gal. 3: 21 *ei—edothē nomos ē dunamēnos zōopoīhsai, outhws an ek nomou hn ē dikaiosunē*, i. e. *would have come by or from the law*. Luke 7: 39. John 5: 46. 15: 19.—In this sense *an* would seem to be omitted in John 8: 39; see however Griesbach in loc. and Wahl art. *an* no. I. 1. b. See note below.

(2) With the *aorist* it is to be rendered, *I would or should have done*, etc. (Buttmann p. 519.) E. g. Matt. 11: 21 *ei egenonto—palas an metēnohsan kai—emeinan*, i. e. *they would have repented*, etc. Luke 19: 23 *elθwn an sun tokw epaxa auto*, coming, i. e. *if I had come, I should have received back*, etc. John 4: 10 *ei hdeis—su an hthsas auton*, i. e. *thou wouldst (already) have asked*, etc. Schott inaccurately translates, *precibus eum adires*. Matt. 12: 7 *ei egnowate—oux an katēdikastate*. Matt. 24: 43. Luke 10: 13. John 11: 32.

NOTE. With the two preceding rules, the following passages seem at first to be in contradiction, viz. Heb. 4: 8 *ei—katapanusen, ouk an peri allhs elalei meta tauta hmeras*, *God would not have spoken*, etc. but it may also be translated, *God would not speak*, etc. i. e. in the words there quoted from the Old Testament. — John 8: 42 *ei ō theos*

* On the use of this particle, see Hermann ad Viger. p. 820 ff. Poppe *Pr. de usu partic. an ap. Graecos*, 1816. Reisig *De vi et usu an particulae* in his edition of Aristoph. Nub. 1820, p. 97—140. See particularly WAHL on the word. I have chiefly followed the theory of Hermann, from which the views of Buttmann sometimes differ.

πατηρ υμων ην, ηγαπατε αν εμε, *ye would love me*, etc. but here we may also render, *ye would have loved me*, i. e. at once, when I appeared as the Messiah.

(b) When not preceded by a conditional sentence, either direct or indirect, the particle *αν* with the indicative serves to mark *uncertainty* or *indefiniteness* in respect to the subject of discourse.

E. g. Mark 6: 56 οσοι αν ηπτοντο αυτον *as many as touched him*, however great the number. Acts 4: 35 διεδιδото εκαστω, καθ' ουτι αν τις χρειαν ειχεν *according as one might need*. Here had the writer said καθ' ουτι αν τις χρειαν ειχεν, the sense would have been, *as every one needed*, i. e. it would have implied that the necessities of each individual had been definitely ascertained. See Herm. ad Vig, p. 818. Buttmann p. 516, 517.

2. With the *subjunctive* also, *αν* is used in different constructions, viz.

(a) After the relative pronouns *ος, οσος, οστις, οτις*, and the relative particles *οπου, οθεν, ως*, it corresponds to the Latin *si quis*, or to the termination *cunque* or to *our ever, soever*, annexed to pronouns and particles, and expresses *indefiniteness* in regard to the subject of discourse.

E. g. Rom. 16: 2 εν οφ' αν υμων χρηση αυτη i. e. *in whatever thing she may perhaps need your assistance*. Mark 14: 9 οπου αν κηρυχθη το ευαγγελιον *wherever the gospel may or shall be preached*. 1 Thess. 2: 7 ως αν τροφος θαλαπη η.τ.λ. *as a nurse always, at all times whatever*. Mark 8: 35, 38. Rom. 9: 15.

(b) With the aorist after particles denoting *time*, viz. *εως, ηνικα, ως, οπως*, and designating the *futurum ex-actum*.

E. g. Matt. 22: 44. 2 Cor. 3: 16. Phil. 2: 23. The action here is not actual, but future and certain. See Herm. ad Vig. p. 943 ff.

(c) With the particle *οπως*, which marks the end or purpose of the action.

E. g. Luke 2 : 35 *ὅπως ἂν ἀποκαλοῦσθαι* — *ἀπολογισμός*, i. e. *that in some way or other*, etc. Rom. 3 : 4 *ὅπως ἂν δικαιωθῇς*. Acts 3 : 19. See Herm. ad Vig. p. 850 ff. Matthiae § 518.

NOTE. The passage 2 Cor. 10 : 9 *ἵνα μὴ δοξῶ ὡς ἂν ἐκφοβῶν ὑμᾶς*, may properly be referred to *a* above; and then it would signify, *that I may not appear to be one, who would in any way terrify you*, ὡς ἂν ἐκφοβῶ ὑμᾶς. Comp. Wahl, art. *ἂν* no. II.

3. With the *optative* the particle *ἂν* occurs in the New Testament only after interrogative words, whether the interrogation be direct or indirect, and indicates *possibility, indefiniteness, indecision*, etc. in regard to the subject of the verb.

E. g. Acts 8 : 31 *πῶς γὰρ ἂν δύναμην* *how should I be able?* John 13 : 24 *πυθεσθαι τίς ἂν εἴη* *who it might or could be*. Luke 1 : 62. 6 : 11. 9 : 46. Acts 5 : 24. See Herm. ad Vig. p. 818 ff. Buttmann p. 520.

NOTE. Instead of *ἂν* we often find in the New Testament the particle *εἰ*, especially after relative words; e. g. Matt. 5 : 32. 8 : 19. 11 : 6. 14 : 7. al. See Hermann ad Vig. p. 835. Wahl art. *εἰ* no. 2.

§ 37. Verbs ; use of the imperative.

1. The imperative is sometimes to be taken in a *permissive* sense.

E. g. Matt. 23 : 32 *ὑμῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν* *fill ye up*, i. e. *ye are permitted to fill up the measure*, etc. John 13 : 27. Matt. 8 : 31, 32. In Eph. 4 : 26 *οργίζεσθε καὶ μὴ ἁμαρτανετέ*, quoted from Ps. 4 : 4, the first imperative is permissive, i. e. *it is permitted to be angry, if it be without sin*.—Whether Matt. 26 : 45 *καθευδετέ το λοιπόν*, belongs here, is doubtful. At least I should prefer to translate with Koppe, Krebs, Knapp, etc. *are ye even yet asleep?* since to suppose any approach to irony is contradictory to the frame of mind in which Jesus then was; and moreover the permissive sense would be opposed to the words in v. 46 *εγείρεσθε, ἀγώμεν*, which Kuinoel quite arbitrarily considers as not having been spoken till sometime afterwards. See, however, Wahl art. *λοιπός* no. 3.

2. When two imperatives are connected by the copula *καὶ*, the first often expresses a *condition* on which

the action of the second depends; and then the second is put for the future.

E. g. Baruch 2: 21 *κλινετε τον ωμον και εργασασθε τω βασιλει και καθισατε επι την γην*. So in New Testament John 7: 52 *ερευνησον και ιδε* search and see i. e. if thou wilt search, thou wilt see, etc. This is Hebraism, see Gesen. p. 776. Stuart § 194 1. Sometimes also the copula is omitted; e. g. 1 Tim. 6: 12 *αγωνιζου—επιλαβου*.—In Luke 10: 28 *τοιο ποιει και ζητη*, the actual future is put instead of the second imperative.

NOTE 1. The passages 1 Cor. 15: 34. Gal. 5: 16, do not belong here; because in each, the two imperatives merely express the same idea by synonymous words, and are therefore to be taken in their appropriate sense.

NOTE 2. We find constructions like the following, viz. John 2: 19 *λυσατε τον ναον τουτον και εν τρισιν ημεραις εγερω αυτον*. James 4: 7 *αντιστητε τω διαβολου και φευκεται απ' υμων*. Eph. 5: 14 *αναστα εκ των νεκρων και επιφανει σοι ο Χριστος*. In these cases, to be sure, we might explain the imperative as conditional, (comp. Luke 10: 28 above); i. e. *when or if ye resist the devil, he will flee*, etc. But this hardly requires notice in a grammar, since the imperative is here employed altogether in the usual manner, and the loose connexion of the two parts of the proposition may be, and is retained, when such phrases are translated into our own language.

3. Instead of the imperative, the future is often used, especially in negative sentences with *μη* or *ου*.

E. g. Matt. 5: 21 *μη φονευσεις*. Acts 18: 9 *λαλει και μη σιωπησης*. Matt. 5: 48 *εσεσθε υμεις τελειοι*. The passage in Luke 6: 40, where Wahl (Lex. p. 360) makes *εσται* an imperative, does not properly belong here; see Kuinoel in loc. This usage is common also among the Greeks and Hebrews; see Matthiae § 404. Gesen. p. 771. Stuart § 193. 4.

For the infinitive as used instead of the imperative, see § 38.

NOTE. In respect to the use of the tenses of the imperative, viz. the present and aorist, the same difference obtains in the New Testament as in Greek writers; [i. e. the aorist denotes an action passing by or transient, and fixes the attention only on its completion; while the present indicates continued action, or one of which the commence-

ment is principally considered. This distinction however is often so shadowy, that the aorist and present frequently appear to be used in the same sense. See Buttmann p. 508. Matthiae § 501. R.] E. g. Eph. 5: 14 *εγχειραι ὁ καθευδων*, where others read *εγχειρε*. Luke 15: 19 *ποιησον με ὡς ἓνα των μισθιων σου*. 16: 6 *δεξαι σου το γραμμα και γραψον*. 18: 3, 22. al. Comp. § 38. 8.

§ 38. Verbs; use of the infinitive.

1. After verbs which imply the expression of volition in regard to any action, e. g. verbs signifying to *command, to forbid, to permit, to persuade, to entreat, to exhort, to resolve, to dissuade, to prevent*, etc. the action in regard to which the volition is expressed, is often put in the infinitive; which is usually to be rendered in Latin and in our language by *ut, that*, with a finite verb.

E. g. Rev. 10: 9 *απηλθον λεγων αυτω δουναι μοι το βιβλαριδιον*. Mark 5: 43 *και ειπε δοθηναι αυτη φαγειν*. Acts 13: 43 *επειθαν αυτους προσκυνειν τη χαριτι του θεου*. 9: 23 *συνεβουλευσαντα οι λωγδαιοι ανελειν αυτον*. Eph. 3: 13 *αιτουμαι μη εκκακειν*. 4: 1 *παρκαλεω—αξίως περιπατησαι*. Acts 15: 24 *λεγοντες περιτεμενεσθαι*. So Mark 15: 15. Luke 8: 31. Acts 3: 3. 7: 46. 21: 39. 2 Cor. 4: 6. 1 Tim. 1: 3. 2 Tim. 1: 6. Tit. 3: 1. Acts 15: 2.

Here belongs also *διδωμι* signifying to *permit, to grant*, etc. E. g. Matt. 13: 11 *υμιν δεδοται γνωειν*. Acts 14: 3 *κυριω—διδοντι σημεια και τερατα γινεσθαι δια των χειρων αυτων*. 2 Tim. 1: 18 *δωη αυτω ο κυριος ερρειν ελεος*.

Here too may be referred 2 Cor. 10: 13 *ου εμερισεν ημιν ο θεος μετρον, επικεισθαι αχρι και υμων*, since in *μετρον μεριζειν* there is an implication of *command*.

NOTE 1. After most of these verbs we often find either *ινα*, as 1 Cor. 1: 10. Matt. 20: 21. or the accusative with an infinitive, as Eph. 3: 16, 17 *ινα δωη—κατοικησαι τον Χριστον*. 4: 17 *μαρτυρομαι μη μετα υμης περιπαταις*. This latter construction is the common one after *κλεινω*. So also we find *του* before the infin. Acts 21: 12 *παρκαλεω*

μεν· του μεταβαλλεν αυτον. 1 Cor. 7: 31 τούτο κεκριεν—του τη-
ραιν την έκουσαν παρθενον; see below in no. 3 note 2.

NOTE 2. The following peculiar constructions deserve notice, viz.
1 Thess. 2: 4 where an infin. follows δοκιμαζεσθαι in the sense of *to*
judge worthy, δεδοκιμασμεθα ὑπο του θεου πιστευθηναι το ευαγγελι-
ον dignus judicatus sum, cui committeretur. 1 Cor. 14: 39 where the in-
finitive in the beginning of a clause has *to* before it, το λαλειν γλωσ-
σαις μη κωλυετε.

2. In a similar manner, the infinitive is put after
nouns and adjectives signifying *power, capability, adap-*
tedness, worth, etc.

E. g. Acts 11: 17 δυνατος κωλυσαι τον θεον, comp. Heb. 11: 6.—2
Tim. 2: 2 ικανοι και ἑτερους διδαξαι. 1 Cor. 7: 39 ελευθερα εστιν γα-
ρηθησαι. Matt. 3: 11. 1 Cor. 15: 9. Heb. 6: 18. 10: 4. Comp. Matthi-
as § 532. — So 1 Cor. 9: 5 εξουσια γυναικα περιαγειν. Acts 9: 14 εξ-
ουσια δησαι παντας. Luke 8: 8 εχων ωτα ακουειν, i. e. ears capable of
hearing. Luke 9: 1 εδωκεν αυτοις δυναμιν και εξουσιαν—νοσους θερα-
πειν. Eph. 3: 8 εμοι εδοθη ἡ χαρις αὕτη—ευαγγελισασθαι. So Luke
17: 1 ανευδεκτον εστι του μη ελθειν σκανδαλα, see in no. 3 note 2.

NOTE. A different case is Luke 2: 1 εγενετο δογμα — (το) απογρα-
φεσθαι πασαν την οικουμενην, where the latter clause is in apposition
with δογμα.—Sometimes also in the above construction, the article του
occurs before the infinitive in such a way as properly to convert it in-
to a noun in the genitive; e. g. Phil. 3: 21 κατα την ενεργειαν του δυ-
νασθαι. (§ 12. 6. b.)

3. After verbs which express *motion* of any sort,
choice, desire, and the like, the infinitive is employed to
express the *design* or *object*, in reference to which the
action of the preceding verb is exerted; and is put ei-
ther with or without του before it.

(a) With του. E. g. Luke 5: 1 εγενετο εν τη τον οχλον επικεισθαι
αυτω του ακουειν τον λογον. 24: 29 ειςηλθε του μειναι συν αυτοις.
4: 42 πατειχον αυτον του μη πορευεσθαι απ' αυτων. Acts 20: 30 ανα-
σκηδονται ανδρες λαλουντες διεστραμμενα του αποσπην τοις μαθη-
ταις οπισω αυτων. 3: 2 ον επιθουν προς την θυραν του ιερου—του αι-

των ελεημοσυνην. See note 3 below; and Bos Ellips. Gr. p. 708 ed. Schaefer. Buttman p. 525. This construction is a favourite one with Luke and also with Paul; see Luke 2: 24. 8: 5. 9: 51. 12: 42. 22: 6, 31. al. In Mark it occurs but once, 4: 3.

(b) Without του. E. g. John 14: 2 πορευομαι ετοιμασαι τοπον υμιν. Matt. 2: 2 ηλθομεν προσκυνησαι αυτον. Acts 7: 34 κατεβην εξελεσθαι αυτους. 1 Cor. 1: 17 ου γαρ απεστειλε με Χριστος βαπτιζειν. Matt. 11: 7. 20: 28. Mark 2: 17. 3: 14. 5: 14. 10: 45. Luke 1: 17, 19, 59, 76. 3: 7. 9: 2. 15: 15. 19: 10. Acts 5: 31. 18: 10, 27. 27: 43. (1 Cor. 10: 7.) Col. 1: 22. Eph. 1: 10. Rev. 1: 12. al.

NOTE 1. Sometimes an accusative stands with the infinitive after these verbs; e. g. Eph. 1: 4 καθως εξελεξατο ημας—ειναι ημας αγιους. So also with του; e. g. Luke 2: 27 εν τη εισαγαγειν τους γονεις το παιδιον, του ποιησαι αυτους κατα το ειδικμενον.

NOTE 2. This use of the infinitive, with or without του, is exhibited by Luke and Paul in a still wider extent, and occurs after other verbs in the sense of *so that, in order that, in such a manner that*. E. g. Luke 24: 16 οι δε οφθαλμοι αυτων εκκατουντο, του με επιγνωαι αυτον. 21: 22 ημεραι εκδικησεως αυται εισι, του πλησθηναι παντα τη γεγραμμενα. Rom. 1: 24 παρεδωκεν αυτους ο θεος—εις ακαθαρσιαν, του ατιμαζεσθαι τα σωματα αυτων εν εαυτοις.—Here also belongs Col. 4: 6, though it may be considered as peculiar, ο λογος υμων παντοτε εν χαριτι—ειδεναι, πως δει υμας ενι εκαστω αποκρινεσθαι, i. e. *so that ye may consider or know*; [where perhaps we may more properly supply ειπετε; see no. 6. b. R.]

[NOTE 3. The above use of του before the infinitive, seems to be in some respects *sui generis*. Instances somewhat similar occur, however, in the Greek writers; e. g. Thuc. I. 23 του μη τινας ζητησαι ποτε *ne quis aliquando requirat*. II. 4 et 22. Xen. Cyr. I. 3. 9. V. 1. 25. Sophoc. Philoct. 197. Dionys. Hal. Ant. I. p. 41. These are usually resolved by supposing *ενεκα* or some like word to be omitted, which in other cases is expressed; e. g. Thuc. I. 45 του μη λυειν *ενεκα* *ne foedera frangerent*. Xen. Hiero IV. 3 υπερ του—*αποθνησκειν*. Isocr. Areop. p. 152 D. See Bos Ellips. Gr. p. 708 ed. Schaefer. Matthiae § 539. In this way Michaelis would solve the construction in Matt. 13: 3 ελθεν ο σπειρων (*ενεκα*) του σπειρειν; see Bos p. 709. The principle might apply in this and perhaps most instances; comp. 2 Cor. 7: 12. But there are other cases where it is totally inapplicable; e. g.

Acts 3: 8 ὁμῶν αἰς—πεποιηκοσι του περιπατεῖν αὐτον. Rom. 7: 3 εἰς—
 θάνα εστίν—του μη εἶναι αὐτην μοιχαλίδα. So where two infinitives
 depend on the same verb, and express the same idea, one sometimes
 has *του* and the other not; e. g. Luke 1: 76, 77 προπορευση γαρ—
 ἐτοιμασαι ὁδου—του δουναι γνωσιν; see also the instances above in
 no. 1 note 1. and no. 3 note 2. and § 12. 6. 6. The same usage pre-
 vails in the Septuagint, where the writers have translated the Hebrew
 infinitive construct with or without ל, by the Greek infinitive with or
 without του. E. g. with του; Gen. 1: 14 לְבָרֵךְ, του διαχωρίζειν. 8:
 12 וְשֵׁשׁ, του επιστρέφει. 3: 6 וְיִשְׁכְּבֵהוּ, του κατανοησαι. Without του;
 Gen. 11: 5 וְרָאָה, ιδειν. 2: 10 וְיִשְׁקֶהוּ, ποτίσειν. 2: 15, 19. 24: 5,
 13. In Gen. 39: 10 both constructions occur, viz. וְיִתְּנֵהוּ—וְשֵׁשׁ,
 παθευδεν—του συγγενεσθαι. R.]

4. Verbs which imply *oral expression*, as verbs sig-
 nifying *to say, to affirm, to mention, to deny*, etc. and
 also verbs signifying *to hope or expect, to consider, to*
regard, to hold for any thing, take after them exclusive-
 ly either *ὅτι* or the infinitive with an accusative. (Mat-
 thiae § 533.)

E. g. νομίζω with an infinitive and accusative, Luke 9: 44. Acts 7:
 25. 1 Cor. 7: 26. with *ὅτι* Matt. 5: 17. 20: 10.—The verb ελπίζω on-
 ly sometimes takes an infinitive without an accusative. e. g. Luke 8:
 34 παρ' ὧν ἐλπίζετε ἀπολαβεῖν. 23: 8 ἠλπιζε τι σημεῖον ιδειν. 2 Cor.
 5: 11 ἐλπίζω—πεφανερωσθαι. Phil. 2: 19 ἐλπίζω—Τιμοθεον ταχέως
 πέμψαι. Rom. 15: 24. with *ὅτι*, Luke 24: 21 ἠλπιζομεν, ὅτι αὐτος
 ἔστιν.

Of verbs of *fearing*, etc. only κινδυνεύω is construed with the in-
 finitive; the others taking after them the subjunctive with a negative.
 E. g. Acts 19: 27 κινδυνεύει ἡμῖν το μέρος εἰς ἀπὸλεγον ελθεῖν. 19:
 40 κινδυνευομεν ἐγκαλεισθαι σιτισίως. On the other hand, Acts 27:
 17 φοβουμενοι μη—εμπέσωσι. 27: 29. 2 Cor. 11: 3. 12: 20. Gal. 4: 11.

NOTE 1. Seldom or never does *του* occur before the infinitive in this
 construction. In 1 Cor. 2: 2 some read *ου γαρ ἐνοῦνα του εἰδεναι τι*,
 while others omit *του*.

NOTE 2. Examples of the nominative before the infinitive in this con-
 struction, in sentences where the subject of the main and dependent

propositions is identical, are Rom. 1:22 φανταστας εἶναι σοφοί. 1 John 2:6 ὁ λέγων ἐν αὐτῷ μένειν, οὐκ αὐτὸς οὕτως περιπατεῖν.

5. The infinitive is often preceded by the article and a preposition, and is then to be translated by an appropriate particle, and finite verb. This is common to the Greeks and Hebrews.

(a) With *ἐν*, Heb. *ז*, signifying *as, while, during*, Matt. 13:25. Luke 1:8. 5:1. Gal. 4:18. Matt. 13:4. *When, after*, Luke 9:36. 11:37. 14:1. *At, on account of*, Luke 1:22. Acts 8:6. *Through, by*, Acts 3:26.

(b) With *προς*, Heb. *כִּי*, *that, so that*, Matt. 5:28. 6:1. *That, in order that*, 2 Cor. 3:13. So *προς το μὴ*, *that not, lest*, 1 Thess. 2:9.

(c) With *πρὸ*, *before*, Matt. 6:8. Luke 2:21.

(d) With *μετα*, Heb. *אַחֲרַיִם*, *after*, Matt. 26:32. Luke 12:5. 1 Cor. 11:25.

(e) With *εἰς*, *that, so that*, 2 Cor. 7:3. 8:6. *That, in order that*, 1 Cor. 10:6. Phil. 1:9.

(f) With *δια*, *because, on account of*, Phil. 1:7. Acts 8:11.

NOTE. Instead of *εἰς* with the infinitive we find once the dative *τῷ*, 1 Thess. 3:3 *τῷ μηδενι σαινεσθαι*, where two preceding infinitives have *εἰς*; see however Griesbach in loc.—So in 2 Cor. 2:12 we find *τῷ* before the infinitive in the sense of *δια* above, i. e. *because, on account of*; see § 12. 6. c.

6. The infinitive stands also after the particles *πρὶν* and *ὥστε*.

(a) After *πρὶν*, John 4:49. 8:58. Matt. 26:34, 75. So after *πρὶν*, Matt. 1:18. Acts 2:20. 7:2. See Vigerus p. 442.

(b) After *ὥστε*, Matt. 8:24. Luke 9:52. Acts 14:1. al. freq.

NOTE. Both these particles are also construed with finite moods, viz.

(a) *Πρὶν* with the subjunctive, Luke 2:26 *ὅτι αὐτῷ κεχηρηματισμένων, μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδῆναι τὸν Χριστόν*. 22:34 *οὐ μὴ φωνήσῃ αἰκτωρ, πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἶδέναι με*.—With the optative, Acts 25:16 *οὐκ ἐστὶν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἀνθρώπον εἰς ἀπολείαν, πρὶν ἢ ὁ κατηγορούμενος—ἔχοι τοὺς κατηγοροὺς*; see Vigerus p. 442, where Hermann adjoins, ‘*si res narratur, ut cogitatio altius*’.

(b) *Ὡστε* with a past tense of the indicative, Gal. 2:13 *ὥστε Βαρ-*

παθὼς συνακηθῇ αὐτῶν τῇ ὑπόκρισει; see Winer's Comm. in loc. In this passage, however, the indicative can hardly be said to be construed with (i, e, governed by) *ὥστε*; but the sentence is interrupted, and *ὥστε* begins a new clause or proposition, in the sense of *itaque*; see Herm. ad Vig. p. 852. no. 352 b.

7. The infinitive sometimes stands for the imperative, as it also does among the Greek writers, especially the poets, and sometimes also in Hebrew. (Matthiæ § 544.)

E. g. Luke 9: 3 *χιτωνας εχειν*, where the preceding clause has *αιρετε*. 2 Cor. 9: 10 *χορηγησαι και πληθυναι τον σπορον υμων—και αυξησαι*. Rom. 12: 15 *χαιρειν—κλαιειν*, where *ευλογειτε* precedes. In all these cases, however, we may perhaps supply *δει*, which is often omitted, e. g. Xen. Venat. V. 15. This is undoubtedly the case in Phil. 3: 16 *τω αυτω στοιχειν κανονι*.—Wahl also refers here (Lex. art. *εκλαλεω*) the passage in Acts 23: 22 *παραγγελας μηδενι εκλαλησαι*, which I should rather assign to no. 1 above.

NOTE 1. It would sometimes appear as if the infinitive active was put for the infinitive passive; e. g. 1 Thess. 4: 9 *περι της φιλαδελφιας ου χρεϊαν εχετε γραφειν υμιν*, comp. 5: 1 where it is *ου χρεϊαν εχετε υμιν γραφεσθαι*; but in the former case the phrase is elliptical, for *ημας γραφειν* or the like. Here also may be referred Heb. 5: 11. 6: 6.

NOTE 2. Instead of the infinitive, we sometimes find a verbal noun with *εις* or *προς*, especially in the writings of Paul. E. g. Eph. 4: 12 *προς τον καταρτισμον των αγιων εις εργον διακονιας*. 2 Cor. 4: 6 *προς φωτισμον της γνωσεως της δοξης του θεου*. Heb. 11: 11 *εις καταβολην σπερματος*, comp. Wahl art. *καταβολη*.

NOTE 3. A construction corresponding to the Hebrew infinitive absolute occurs Rev. 2: 23 *αποκτενω εν θανατω*; comp. *המֵת הָמָּת*. Other modes in which the Seventy express the same idea see above p. 34. and below § 39. 3.

8. In all the constructions where the infinitive is dependent on a verb or noun, it is put sometimes in the aorist and sometimes in the present; but always in ac-

cordance with a well defined distinction in the nature of these tenses.

(a) The aorist of the infinitive is employed in the following cases, viz.

(1) In narrations, after a *past* tense on which it is dependent. E. g. Mark 2: 4 *μη δυναμενοι προσεγγισαι αυτω—απεστεγασαν*. 5: 3 *ουδεις ηδυνατο αυτον θησαι*. Luke 18: 13 *ουκ ηθελεν ουδε τους οφθαλμους εις τον ουρανεν επαραι*. John 6: 21 *ηθελον λαβειν αυτον εις το πλοιν*. 1 Thess. 2: 2. al. In this construction there is nothing anomalous; comp. Thuc. V. 25 *απεσχοντο μη επι την ενατερων χωραν στρατευσαι*.

(2) After any tense, when an action is to be expressed which is not continued, but is momentary or transient; see Buttman p. 508 ff. Matthiae § 501. E. g. Mark 3: 27 *ου δυναται τα σκευη του ισχυρου—διαρπασαι*. 14: 7 *otan thelpet, dynasθε αυτους (πτωχους) ευποιησαι*, i. e. bestow alms upon them. 14: 31 *εαν με δεη συναποθανειν σοι*. 15: 31 *εαυτον ου δυναται σωσαι*. Matt. 19: 3 *ει εξεστιν ανθρωποι απολυσαι την γυναικα*, i. e. the act of repudiating. Matt. 5: 13 *εις ουδεν ισχυει εις ει μη βληθηναι εξω*. John 3: 4. 9: 27. 11: 37. 12: 21. Rev. 2: 21. 1 Cor. 15: 53. 2 Cor. 10: 12. 1 Thess. 2: 8. Eph. 3: 18.

(3) Where an action is in itself continued, but the writer does not fix the attention on it as such, but merely on the fact of its occurrence. E. g. John 10: 16 *καπεινα (προβατα) με δεν αγαγειν*. Matt. 5: 14 *ου δυναται πολεις κρυβηναι—επανω ορους κειμενη*, where the act of concealing is designated, not the remaining so. Luke 17: 25 *δει αυτον πολλα παθειν*. 19: 5 *δει με μειναι*, where merely the fact of his taking up his residence for the day, is denoted. 14: 28 *θελον πυργον οικοδομησαι*. 20: 22 *εξεστι Καισαρι φορον δουναι*. John 5: 44 *πως δυνασθε υμεις πιστευσαι*, i. e. how can ye yield belief; see John 14: 17.

(4) After verbs signifying *to suppose, to intend, to hope*, etc. where the action is represented as impending and certain; see Stallbaum ad Phileb. p. 158.—E. g. Luke 6: 34 *παρ' ων ελπίζετε απολαβειν from whom you expect to receive back*, etc. Phil. 2: 19 *ελπιζω Τιμοθεον ταχως πεμψαι*. Rom. 15: 24 *ελπιζω—θεασασθαι υμας*. 1 Cor. 16: 7 *ελπιζω χρόνον τινα επιμειναι προς υμας*.—Many similar examples out of the Greek writers are exhibited by Lobeck ad Phryn. p. 751 ff. E. g. Eurip. Herc. F. 745. Aristot. Rhet. II. 8. 210. Diod. Sic. IV. 9. XI. 50.

(b) The present of the infinitive is used as follows, viz.

(1) To denote an action, which either in itself or in its consequences, is *continued*. E. g. John 9: 4 *εμε δει εργαζεσθαι τα εργα του πεμφαντος με*. 7: 17 *εαν τις θελη το θελημα αυτου ποιειν*. 16: 12 *ον δυνασθε βασταζειν αρι*. Luke 16: 13 *ουδεις οικητης δυναται δυσι κυριεις δουλευειν*, Matt. 6: 24. Mark 2: 19.

(2) Where an action in itself is momentary or transient, but this circumstance is not the object of notice; the attention being fixed simply on the action itself. John 16: 19 *ουκ ηθελον αυτον ερωταν*. Mark 3: 23 *πως δυναται Σατανας Σαταναν επιβαλλειν*. 4: 32. *αλ*.

[NOTE 1. By comparing the cases in which the aorist or present of the infinitive is used, as above laid down by Winer, it will be seen that in some instances the only assignable difference lies in the mode of expressing the rule, rather than in the thing itself; comp. a. 3. and b. 2. R]

NOTE 2. After *μελλειν* the infinitive is found not only in the aorist and present, but also in the future; e. g. Acts 24: 15 *αναστασιν μελλειν εσεσθαι νεκρων*; see Vigerus p. 261. Matthiae § 502. Comp. Plat. Rep. VI. p. 78. VIII. 231. Apol. 6.—The use of the infinitive aorist after *μελλειν* is rejected by some of the ancient grammarians, as contrary to good Greek usage. So Phrynicius p. 336 *αοριστω χρονω το εμελλον ου συνταττουσιν οι Αθηναιοι, αλλ' ητοι ενεστωτι η μελλοντι*; but see Lobeck ad Phryn. p. 745 ff. where he produces many examples to the contrary. Comp. also Evang. Nicod. ed. Birch. p. 143 *μελλωμεν ζησαι μεχρι της συντελειας του αιωνος, τοτε μελλωμεν αποσταληναι παρα θεου*.

§ 39. Verbs ; use of participles.

1. After many verbs, the object of which includes the idea of action that might be designated by a verb, this latter action is expressed by a participle instead of the infinitive mood. This idiom is very general.

E. g. In the Greek writers, Xen. Mem. II. 4. 1 *ηκουσα δε ποτε αυτου—διαλεγομενου*. II. 2. 1 *αισθομενος δε ποτε Λαμπρονηλεα προς την μητερα χαλεπαινοντα*. See Matthiae § 547 ff.

In the New Testament, besides verbs of *sense*, this construction occurs with the following verbs, viz.

Διελίπειν. Luke 7: 45 ου διελίπε καταφιλουσα μου τας ποδας.

Επιμένειν. Acts 12: 16 επεμενε προνων.

Εύρισκεν. Matt. 1: 18 εύρεθη εν γαστρι έχουσα.

Αποθανειν. Heb. 13: 2 ελαθον τινες ξενισαντες ; see below in § 47. 2.

Παύειν, παυσθαι. Acts 5: 42 ουκ επαυοντο διδασκοντες. 6: 13 ου παυεται ρήματα λαλων. 21: 32 επαυσαντο τυπτοντες.

Τέλειν. Matt. 11: 1 ότε επέλεσεν ό Ιησους θατασών.

Τραμῶναι. 2 Pet. 2: 10 ου τραμῶσαν δοξας βλασφημουντες.

In a similar construction we also find *μανθανειν*, 1 Tim. 5: 13 *μανθανουσι περιερχομεναι τας οικίας.*

See on the whole subject, Matthiae § 547 ff.

2. Participles are often construed with some tense of the verb *ειναι*, and then form with it a periphrasis for the same tense of their own verbs. This also often occurs in Hebrew and classic Greek ; but still more frequently in the Aramaean dialect.

E. g. Mark 13: 25 *οί αστέρες του ουρανου εσονται εκπιπτοντες.* 15: 43 *ην προσδεχομενος*, comp. Luke 23: 51 where it is *προσδεχето.* Luke 1: 20 *εση σιωπων και μη δυναμενος λαλησαι.* 2 Cor. 5: 19. Phil. 2: 26. Acts 10: 30. Luke 4: 31. 5: 1, 10, 16. 6: 12. 8: 40. 9: 32. 15: 1. 21: 37. 24: 13. Mark 9: 4. 10: 22.—Sometimes the tense of *ειναι* is omitted ; e. g. Rom. 9: 28. Acts 24: 5. 1 Thess. 2: 11, 12.

NOTE. We must not refer here *all* the cases where a participle is connected with *ειναι* ; for sometimes the idea of *ειναι* is to be taken independently, and then the participle stands for an adjective ; e. g. Luke 7: 8 *εγω ανθρωπος ειμι—τασσομενος.* 9: 45 *ην παρακεκαλυμμενον απ' αυτων.* Mark 5: 5. 14: 49 *καθ' ήμεραν ημην προς υμας—διδασκων* *I was daily with you—teaching.*

3. A participle in some instances stands in connexion with a finite tense of its own verb ; and is then sometimes intensive, and sometimes not. In this con-

struction it corresponds to the Hebrew infinitive absolute.

E. g. Heb. 6: 14 *εὐλογων εὐλογησω σε, και πληθυνων πληθυνω σε*. Acts 7: 34 *ιδων ειδον*. This construction occurs elsewhere only in the Septuagint, from which the preceding examples are direct quotations; see Gen. 22: 17. Ex. 3: 7.

Another mode of expressing the Heb. inf. absol. see above in § 38. 7 note 3.

4. Sometimes participles are connected with verbs from which they differ in signification, and of course are to be rendered independently of them.

E. g. Col. 1: 3 *ευχαριστουμεν—προσευχομενοι—ακουσαντες*, i. e. *we bless God in our prayers for you, because we have heard*, etc. Luke 5: 12, 19. 10: 30.

5. The writers of the New Testament often carry forward a construction by means of participles, where finite verbs might more regularly be employed; especially when the idea expressed by the participle is collateral with that of the preceding verb.

E. g. Rom. 5: 11 *σωθησομεθα—ου μονον δε, αλλα και καυχωμενοι* i. e. *καυχωμεθα*. 2 Pet. 2: 1 *οιτινες παρεισχυουσιν—αρνουμενοι—επαγοντες εαυτοις ταχινην απωλειαν*. 2 Cor. 4: 13, 14.—In Mark 12: 5 *και πολλους αλλους, τους μεν δεροντες, τους δε αποκτεινοντες*, I should prefer to supply *απεκτεινον* after *πολλους αλλους*, and then the following participles would retain their appropriate character. For other modes of interpretation, see Kuinoel in loc.

NOTE 1. This mode of construction is a favourite one with Luke and Paul; and the latter especially often arranges participle after participle; e. g. 1 Thess. 2: 14 ff. 2 Tim. 1: 9, 10. Tit. 2: 12, 13. 2 Cor. 4: 7—10.

NOTE 2. On the other hand, two finite verbs are sometimes so connected, that the first one is to be taken as a participle; e. g. Mark 18: 21 *οσαυκις αμαρτησει εις εμε ο αδελφος μου, και αφησω υπω*, i. e. *αμαρτησαντι αδελφω*. 17: 20 *ερεϊτα τω ορει τουτω—και μεταβησε*.

των, for *εσθοντων*—και μεταβησται. This is Hebraism. Comp. Keinoel on Matt. 18: 21.

6. It has been asserted by most grammarians and interpreters, that in the New Testament and Septuagint the participle of the present tense is used at pleasure for that of any other tense, and often expresses either a past or a future action; see Haab p. 86. Such is indeed the case with the Hebrew participle, which is employed indiscriminately for all tenses; see Gesen. p. 790. Stuart § 203. But in respect to the present participle of the New Testament, the above assertion must not be received without great limitation. The examples usually quoted in support of it are, partly, altogether inapposite, the participle being used simply in a *present* sense, or (in a narration) in the sense of the *imperfect*; and, partly, they are the result of neglecting nice distinctions in regard to tense, a fact which is common in all languages, and is therefore by no means to be classed as a Hebraism. In support of these positions I adduce the following examples, viz.

(a) The present participle has the proper sense of the *present*. E. g. James 5: 11 μακαριζομένους τοὺς ὑπομένοντας, i. e. not, who have endured, but those who still endure. Rom. 4: 4 τῷ εργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, i. e. one who fulfils all the *εργον* required by the law. Gal. 6: 13 οἱ περιτεμνομένοι, i. e. those who practise circumcision. Eph. 4: 28 ὁ κλεπτὼν he who steals, a thief. Heb. 11: 21 Ἰακώβ ἀποθνήσκων, i. e. the dying Jacob. James 3: 6 φλογιζομένη ὑπὸ τῆς γεννῆς is itself kindled from hell.

(b) It takes in narrations the sense of the *imperfect*. E. g. Acts 21: 16 συνελθὼν—ἀγοντες. Matt. 14: 21 οἱ δὲ ἐσθιοντες ἦσαν ἄνδρες. Rev. 15: 1, 6, εἶδον ἀγγέλους ἑπτα, ἔχοντας πληγὰς, where the succeeding clause in v. 7 ἔδωκε τοῖς ἑπτα ἀγγέλοις, limits the time to the past.

(c) It is sometimes used for the future, as in all languages, [and then may properly be referred to the principle stated in § 34. 2. a.] E. g. Acts 21: 3 ἡν—ἀποφορτιζόμενον, i. e. we sailed to Tyre, for there the ship was about to discharge her cargo, which in relation to the sailing to Tyre, was yet future. 2 Pet. 3: 11 τούτων πάντων λυομένων since dissolution awaits all things. 2: 4 παρεδωκεν εἰς κρίσιν τηρουμένων ἡμῶν τοῦ futuro asservandas. v. 9. Acts 15: 27 ἀπεσταλκαμεν Ἰουδαν καὶ Ἀλκίαν—ἀπογγελλοντας nunciaturos, i. e. in order to declare, ἀبلغαίμεν τὴν κηρύξασθαι. Rom. 15: 25 πορευομαι εἰς Ἱερουσαλημ διὰ δυνάμεως τοῖς ἁγίοις. Heb. 13: 13 ἐξερχωμεθα—τον ονειδισμον αὐτου φε-

partes. Similar constructions frequently occur in the Greek writers; see Zeune ad Viger. p. 344.—To this head we might also refer the following passages, viz. Matt. 26: 28 αἷμα ἐκχυνόμενον. Luke 22: 19 δειδόμενον. 1 Cor. 11: 24 σῶμα—κλωόμενον. Here, however, the participles would seem to signify not so properly *effundendum*, *frangendum*, etc. as *effusum*, *fractum*, etc. in a past sense; since they refer rather to the bread and wine, which are the emblems of and imply the body of Jesus already broken and his blood already shed; and the partaking of them carried the disciples forward. in anticipation, to a time subsequent to the death of Jesus.

NOTE 1. This indefinite use of the present participle occurs frequently in the case of *ὄν* from *εἶναι*, which often stands in place of *ὅς ἦν*; e. g. John 1: 18. 3: 13. 9: 25. It must not be forgotten, however, that *εἶναι* has no past participle.

NOTE 2. A construction altogether different from the above, is that of the *perfect* participle in the sense of the Latin participle in *dus*; e. g. Gal. 2: 11 κατεγνωσμενος ἦν, *vituperandus*, *reprehensione dignus*. Rev. 21: 8 εβδελυγμενοι *abominandi*, *detestandi*. This is Hebraism; Gesen. p. 791. Stuart § 203. 3 note 2. though the Greek is not wholly wanting in similar examples. To this rule Haab (p. 90) most strangely refers the substantive νεκροί, Eph. 2: 1.

NOTE 3. I might here notice the singular error which Haab has committed (p. 86) in extending the above canon, which at most is but partially true, even to the use of nouns! Thus, he would translate Matt. 10: 3 τελωνῆς *the former collector*. Eph. 6: 12 ἐπουρανίος *formerly celestial*. Luke 9: 60 τοὺς νεκροὺς *those who are to die, who are mortal*. This, however, has been already sufficiently reprehended by Schultheis, Theol. Annal. 1816. p. 869 ff. and by De Wette, A. L. Zeit. 1816. no. 40. p. 317.

§ 40. Verbs; construction of the predicate with the subject.

1. From the general rule, which is current in all languages, that the predicate must agree with the subject in number and gender, there are some exceptions which constantly occur even in the best Greek writers. In the New Testament, the following instances are of this character.

2. In respect to *number*, collective and abstract nouns of the singular, often have the predicate in the plural.

E. g. John 7: 49 ὁ ὄχλος οὗτος—ἐπικαταράται εἰσι. 1 Cor. 16: 15 οἰδατε τὴν οἰκίαν Στεφάνου, ὅτι—ἐταξάν ἑαυτοὺς. Luke 1: 21 ἦν ὁ λαὸς προσδοκῶν—καὶ ἐθαύμαζον. Matt. 21: 8 ὁ πλῆθος ὄχλος ἐστρώσαν ταμίαια. Rev. 18: 4 ἐξέλθετε ἐξ αὐτῆς ὁ λαὸς μου. Comp. Matt. 3: 5. 2 Chr. 6: 32. al.—So after ἕκαστος, John 16: 32. Acts 2: 6. 11: 29. al.

Here also properly belongs 1 Tim. 2: 15 σωθήσεται. (γυνὴ) διὰ τῆς τεκνογονίας, εἰς μὲν ὧσιν ἐν πίστει καὶ ἀγαπῇ; see Heiarichs Wegscheider, and Stolz in loc. Others, as Schott, would incorrectly refer μὲναισιν to a nominative τέκνα, which must then be supplied out of the word τεκνογονίας.

3. In respect to *gender*, a noun in the masculine or feminine has sometimes connected with it in the predicate, an adjective in the neuter gender; in which case the adjective includes the idea of *thing, something*, etc.

E. g. Matt. 6: 34 ἀμεινον τῇ ἡμέρᾳ ἢ κακία αὐτῆς. 2 Cor. 2: 6 ἴσμεν τῷ τοιοῦτῳ ἢ ἐπιτιμία αὐτῇ. See Matthiae § 606. Kuinoel on Matt. l. c. Georgi p. 51. Buttmann p. 473. Fischer ad Well. III. pt. I. p. 310 ff. Comp. Gesen. p. 707. Stuart § 180. 2.

4. Where a predicate is connected with two or more subjects, it is construed as follows, viz.

(a) If the predicate be placed first, and the nearest subject be in the singular, the predicate is put in the singular.

E. g. John 2: 2 ἐκλήθη καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ. 1 Cor. 13: 13. Comp. Viger. p. 194. D'Orville ad Charit. p. 487. Buttmann p. 473.

(b) When the predicate follows the subjects, it is put in the plural.

E. g. Luke 2: 48 ὁ πατήρ σου καὶ ἐγὼ οδυνομενοὶ ἐζητοῦμεν σε. Acts 15: 35 Παῦλος καὶ Βαρναβᾶς διετριβόν ἐν Ἀντιοχείᾳ. Jude 7.

(c) When the subjects are of different genders, i. e. masculine and feminine, the predicate is put in the masculine.

E. g. Luke 1: 6. 2: 33, 48. James 2: 15.

NOTE. From the general rule that a *neuter plural* takes a verb in the singular, there are in the New Testament several exceptions; e. g. Matt. 12: 21. Luke 24: 11. John 10: 8. Rev. 11: 18. 16: 20. See also John 10: 27, 28. 2 Pet. 3: 10, where a neuter plural is construed with verbs both singular and plural. Moreover, in some of these examples, (Luke 24: 11. 2 Pet. 3: 10. Rev. 16: 20.) there is a neglect of the rule which Porson has laid down, viz. that the verb, in such cases, is put in the plural, only when the noun implies things which have life. See Porson, *Addenda ad Eurip. Hec.* 1149. Comp. Herm. ad Vig. p. 739. Fischer ad Well. III. pt. I. p. 342 ff. Matthiae § 299, Segaar ad Luc. p. 243.

§ 41. Verbs ; impersonal verbs.

1. Impersonal verbs, or rather verbs with indefinite nominatives, are often expressed in the New Testament, by the third person plural.

E. g. John 15: 6. Mark 10: 13. Matt. 5: 11. 7: 16. Luke 12: 20, 48. John 20: 2. Rev. 11: 9. al. In such cases, *ανθρωποι* or some similar word is implied as the subject; see Bos Ellips. Gr. p. 35 ed. Schaefer. Comp. Gesen. p. 797. Stuart. § 190. 2.

2. The use of the third person singular may, perhaps, sometimes be referred in the New Testament to the same idiom; which is also common in Hebrew and Aramaean.

E. g. [The frequent use of *και εγενετο* in the beginning of a sentence, etc. is always impersonal, and corresponds to the Heb. *וַיְהִי*. R.] As instances of verbs with an indefinite nominative, we have John 7: 51 *μη ο νομος κρινει τον ανθρωπον, εαν μη ακουσῃ παρ' αυτου προτερον* κ.τ.λ. *before one has heard*, i. e. *before he has been heard*, etc. 2 Cor. 10: 10 *οτι αι μεν επιστολαι, φησιν, βαρειαι, κ.τ.λ.* *one says*, i. e. *it is said*. Comp. Gesen. p. 797. Stuart § 190. 2.

On the other hand, the passage in 1 John 5:16, *αὐτὸς τὸν θεὸν αἰτεῖ αὐτῷ ζωὴν* does not belong here, since it should be translated *he shall ask and he (God) will give him life*; God being here the principal subject, see v. 14, 15. Or it may be rendered, with Schott and Stolz, *he shall ask and shall thereby obtain for him life*, etc. So the forms of quotation, e. g. *λεγει* Heb. 1: 7. 2 Cor. 6: 2. Gal. 3: 16 al. *φησι* Heb. 8: 5. *μαρτυρεῖ* Heb. 7: 17. seem to me to be mere cases of ellipse, for *λεγει ὁ θεός, το πνεῦμα, ἡ γραφή*, etc. as in 1 Tim. 5: 18; see in § 53. 3. The passages in Rom. 7: 1. 15: 10. Mark 15: 36. which Haab (p. 288 ff.) would bring under this rule, are entirely of a different character.

NOTE. As connected with this subject of indefinite nominatives, some have supposed that constructions occur in the New Testament, corresponding to the Hebrew *Beth essentialis*, or *א* before the subject on predicate of a verb; see Gesen. p. 838. Stuart § 210. 5. E. g. Mark 5: 25 *γυνὴ τις* quæ *ἐν ὕψει αἵματος*, and Rev. 1: 10 *ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ*; Glass. I. p. 31. Eph. 5: 9 *ὁ καθὼς τοῦ φωτός ἐν πάσῃ ἐγγέφυται*; Hartmann *Linguist. Eial.* p. 384. John 9: 30 *ἐν τούτῳ θαυμαστόν ἐστι*; Schleusner art. *ἐν*. But in the first example, *εἶναι ἐν ὕψει* is simply *to be in a certain state*; and in the second, *γενέσθαι ἐν πνεύματι* is *to be present any where in spirit or mentally*, [or rather *spiritu abruptum esse*, see Jaspis in loc. R.] and the third, (*εἰς*) *ἐν*, means *contineri, positum esse in*; while the last, *ἐν τούτῳ*, may surely be rendered *herein, in respect to this*; see Wahl art. *ἐν* no. 4. b. It is doubtful, moreover, whether this construction ever occurs in Greek or Latin writers, as Gesenius would seem to suppose; since in the passages which he quotes from Euripides and Cicero, viz. *εἶναι ἐν σοφοῖς* and *in magnis viris habendum esse*, the connexion is altogether natural and common, and expresses simply *to belong to the number of*, etc. In order that in these cases *ἐν* and *in* should really correspond to the *Beth essentialis*, it should be *ἐν σοφῷ*, i. e. *σοφός*, as in Ex. 32: 22 *הָיָה בְּרָעָה* *they are evil*. Hos. 13: 9 *אֲנִי בְּיָהוָה*. Ps. 68: 5 *יְהוָה שְׁמוֹ* *Jehovah is his name*; for it is such cases only that belong to this construction; since in passages like Ps. 118: 7 *יְהוָה בְּעֶזְרִי*, there is merely a resemblance to it.

After these remarks, the instances which Haab (p. 337 ff.) adduces, are evidently inadmissible; for in 1 Tim. 2: 14 *γυνὴ ἀπαθῆναι ἐν παραβάσει*, can we say that *ἐν παραβάσει* is equivalent to *παραβάς*? So in Matt. 5: 37 *το περισσόν ἐκ τῶν πορευθῶν ἐστιν*, the *ἐκ*

can surely not be reckoned as corresponding to the Heb. π ; but the phrase $\epsilon\kappa\ \tau\omicron\nu\ \nu\omicron\eta\eta\omicron\nu$ is to be taken as the common periphrasis for an adjective, i. e. $\nu\omicron\eta\eta\omicron\nu$ (§ 46. 3. Wahl in $\epsilon\kappa$ no. 4.) since the neuter $\tau\omicron\ \nu\omicron\eta\eta\omicron\nu$ is here a substantive, i. q. $\tau\omicron\ \kappa\alpha\kappa\omicron\nu$, i. e. *evil* in general; though so far as the sense is concerned, it might also have been written $\epsilon\kappa\ \nu\omicron\eta\eta\omicron\nu$ without the article.

§ 42. Verbs; construction of composite verbs.

In respect to verbs compounded with prepositions, we can here properly treat only of those, in which the signification of the preposition is neither lost nor amalgamated with that of the verb, so as to form with it one general idea. Where the preposition thus retains a kind of independent meaning, besides the case of the object which the simple verb governs (if transitive), another noun is often connected with such verbs, and governed by the same preposition that is compounded with the verb, or by a similar one. In such cases we find three modes of construction, viz.

1. The preposition which is prefixed to the verb, is repeated before the following noun.

E. g. Matt. 7: 23 $\alpha\pi\omicron\chi\omega\rho\epsilon\iota\tau\epsilon\ \alpha\pi'\ \epsilon\mu\omicron\nu$. Heb. 3: 16 $\omicron\iota\ \epsilon\zeta\epsilon\lambda\theta\omicron\nu\tau\epsilon\ \epsilon\zeta\ \text{Αγίου}\tau\omicron\nu$. This occurs most frequently with verbs compounded with $\alpha\pi\omicron$, $\epsilon\iota\varsigma$, $\epsilon\kappa$, $\epsilon\pi\iota$, $\pi\rho\omicron\varsigma$; compare $\alpha\pi\epsilon\rho\chi\epsilon\sigma\theta\alpha\iota$, $\alpha\pi\epsilon\chi\epsilon\iota\nu$, $\alpha\pi\omicron\kappa\rho\nu\pi\tau\epsilon\iota\nu$, $\alpha\pi\omicron\kappa\lambda\alpha\nu\alpha\nu$, $\alpha\pi\omicron\sigma\tau\tau\epsilon\phi\epsilon\iota\nu$, $\alpha\pi\omicron\chi\omega\rho\iota\zeta\epsilon\iota\nu$, $\alpha\phi\alpha\iota\rho\epsilon\iota\nu$, $\alpha\pi\iota\sigma\tau\eta\mu\iota$, $\alpha\phi\omicron\rho\iota\zeta\epsilon\iota\nu$, $\epsilon\iota\varsigma\epsilon\rho\chi\epsilon\sigma\theta\alpha\iota$, $\epsilon\iota\varsigma\pi\eta\delta\alpha\nu$, $\epsilon\iota\varsigma\pi\omicron\rho\epsilon\nu\epsilon\sigma\theta\alpha\iota$, $\epsilon\iota\varsigma\phi\epsilon\rho\epsilon\iota\nu$, $\epsilon\kappa\pi\omicron\rho\epsilon\nu\epsilon\sigma\theta\alpha\iota$, $\epsilon\kappa\chi\omega\rho\iota\zeta\epsilon\iota\nu$, $\epsilon\zeta\alpha\gamma\epsilon\iota\nu$, $\epsilon\zeta\alpha\iota\rho\epsilon\iota\nu$, $\epsilon\zeta\epsilon\rho\chi\epsilon\sigma\theta\alpha\iota$, $\epsilon\pi\iota\beta\alpha\lambda\lambda\epsilon\iota\nu$, $\epsilon\pi\iota\beta\iota\beta\alpha\zeta\epsilon\iota\nu$, $\epsilon\pi\iota\pi\tau\epsilon\iota\nu$, $\epsilon\pi\iota\sigma\tau\tau\epsilon\phi\epsilon\iota\nu$, $\pi\rho\omicron\varsigma\kappa\omicron\pi\tau\epsilon\iota\nu$, $\pi\rho\omicron\varsigma\pi\iota\pi\tau\epsilon\iota\nu$, etc. Less frequently does it occur with compounds from $\epsilon\nu$, see $\epsilon\nu\omicron\iota\kappa\epsilon\iota\nu$; or with $\delta\iota\alpha$, see $\delta\iota\alpha\pi\omicron\rho\epsilon\nu\epsilon\sigma\theta\alpha\iota$.

2. Instead of repeating the same preposition, another one of a similar signification is sometimes employed.

E. g. After verbs compounded with $\alpha\nu\alpha$ we find $\epsilon\iota\varsigma$; see $\alpha\nu\alpha\beta\lambda\epsilon\pi\iota\nu$, $\alpha\nu\alpha\kappa\nu\pi\tau\epsilon\iota\nu$, $\alpha\nu\alpha\gamma\epsilon\iota\nu$, $\alpha\nu\alpha\phi\epsilon\rho\epsilon\iota\nu$, $\alpha\nu\alpha\sigma\pi\alpha\nu$. After compounds with $\pi\rho\omicron\varsigma$ we find $\epsilon\pi\iota$, see $\pi\rho\omicron\varsigma\kappa\nu\lambda\epsilon\iota\nu$; and *vice versa*, after $\epsilon\pi\iota$ we find $\pi\rho\omicron\varsigma$, see $\epsilon\pi\iota\pi\omicron\rho\epsilon\nu\epsilon\sigma\theta\alpha\iota$; both of these occur very seldom. [So after $\epsilon\kappa$ we sometimes find $\alpha\pi\omicron$, see $\epsilon\kappa\beta\alpha\lambda\lambda\epsilon\iota\nu$ Matt. 7: 4; and after

οὐν we find *μετα*, see *collation* Matt. 17 : 3. *συμπεμψεν* 2 Cor. 8. 18. R.]

3. Sometimes the noun is connected with the verb without the intervention of another preposition; and is then put in that case, which in its nature corresponds to the signification of the compound verb.

E. g. The *dative* is put after verbs compounded with *ἐν*, *πρός*, and *οὐν*, which is in accordance with the common rule. The *genitive* is put after verbs compounded with *από*, e. g. *ἀπολυειν*, *ἀπομαρτυρεῖν*, &c.

NOTE. Which of these constructions, in the case of particular verbs, is the most regular, can be learned only by attention to the usage of language. In some verbs are found two, or even all three of the above constructions; comp. above and see *ἐπιβάλλειν*. It must not, however, be overlooked, that with different verbs, particular constructions sometimes become fixed idioms. Thus no one would regard it as indifferent whether in the compounds with *εἰς*, the following noun should be construed with *εἰς* or *πρός*. [But we find in Acts 17:2 *εἰσηλθε πρὸς αὐτοὺς*. The almost universal construction, however, is with *εἰς*. R.] So *ἐκπικνω*, both in its proper and metaphorical sense, usually takes a simple genitive; e. g. Acts 12:7. Gal. 5:4. 2 Pet. 3:17. For *ἀποστρέφεσθαι ἀπο τινος* v. *τινα*, see § 25. 3. c.*

* Something relative to this subject may be found in the following work, viz. C. F. Fritzsche *Fischer und Paulus Bemerk. über das Bedeutungsvolle der griech. Präp. in den davon zusammengesetzten Verbis neben einander gestellt und beurtheilt*, Lpz. 1819.

SYNTAX OF PARTICLES.

§ 43. *Of the prepositions in general.**

1. Prepositions may be properly termed *particles of relation*; since they serve to express the relation which exists between the idea of one verb or noun, and that of another noun. Hence they govern the cases of nouns, etc. and always require that case, of which the fundamental signification accords with that of the preposition.

Thus the Greeks said *ἐκ τῆς πόλεως*, because the genitive is used to express that *from* which any thing *proceeds* or *emanates*; which in this instance is still more definitely marked by the preposition *ἐκ*. So on the other hand, they said *πρὸς τὸ ὄρος*, because the accusative implies that *towards* which any thing *approaches* or *tends*, which is here rendered, as it were, still more palpable by the preposition *πρὸς*.

2. The Greek prepositions, according as their significations are more or less extensive and varied, are connected, some with only one case, viz. *ἀντι, ἀπο, ἐκ, πρὸ, ἐν, συν, εἰς*; others with two cases, viz. *ἀνα, δια, κατα, ὑπέρ*; and others with three cases, viz. *ἀμφι, ἐπι, μετα, παρὰ, περὶ, πρὸς, ὑπό*.

* For general remarks on the subject of the Greek prepositions, see Hermann *De emend. rat. gram. Graec.* p. 161—163. B. G. Weiske *De praeposit. Graec. Commentat.* 1809. The view which Matthiae (§ 572 ff.) has given of the prepositions, is not free from the charge of being too superficial and unphilosophical. It cannot be expected that I should here exhaust a subject so extensive. My object is merely to present a sketch; while the detail falls to the province of the lexicon. [Wahl has also quite recently published, as a supplement to his lexicon, a work on the use of the prepositions in the New Testament, which however has not yet reached this country. TR.]

It will be our object to ascertain, with constant reference to the New Testament, the original and fundamental meaning of each preposition; and, as connected with this, the reason why it is employed with this or that particular case. We are the more induced to this course, because the latter topic has hitherto been touched by no biblical philologist; while the former has been treated of by the lexicographers of the New Testament, and even by those of the greatest note, without any regard to method or system.*

§ 43 b. *Prepositions governing the genitive.*

1. *Anti* denotes that one object is exchanged for another, is given instead of it, comes in its place, etc. Consequently it takes the genitive, because this case expresses the idea of removal out of a place, abstraction, etc. E. g. Heb. 12: 16 ὃς ἀντι βρωσεως μιας ἀπεδοτο τα πρωτοτοκια αὐτου. Matt. 5: 38 οφθαλμος ἀντι οφθαλμου. 20: 28 του δουναι την ψυχην αὐτου λυτρον ἀντι πολλων. 2: 22 Ἀρχελαος βασιλευει ἀντι Ἡρωδου. So also John 1: 16 ελαβομεν—χαριν ἀντι χαρις, favour upon favour; literally favour in the place of favour, i.e. one favour after another, uninterrupted grace; comp. Theogn. Sent. 344 ἀν' ἀντων ανιας.

2. *Apō, ex, para,* and *hypo*, all express the same general idea as the genitive, viz. that of one object proceeding or emanating from another object. There however exists among them a well grounded distinction, inasmuch as the connexion which may be conceived to have before existed between the two objects, may be nearer or more remote, intimate or general. The most intimate previous connexion is un-

* It has long been matter of loud complaint, that the particles are exhibited in the lexicon of Schleusner, in a manner so entirely unphilosophical. The remark applies with particular force to the prepositions, whose significations Schleusner has multiplied without measure or limit; e. g. *apō* is exhibited as having 19 different meanings; *para* with 25 in all; *epi* with 52 in all, which involuntarily reminds one of *Noldit Concordant. part. Heb.* In part, also, the meanings which Schleusner assigns are false and contradictory; e. g. he makes *apō* to signify *in*; *ex*, *ad*; *ex*, *ex*; *pros* with the accus. *in*.—On the other hand, it is deserving of particular notice and acknowledgement, that Wahl in his lexicon has bestowed on the particles an attention so discriminating, and so highly successful in its results.—Among the lexicographers of the Greek language at large, Passow has distinguished himself in this department.

doubtedly indicated by *ex*; a less intimate one by *ὑπο* and *απο*; and a more remote one by *παρα*. That these prepositions, at least *απο* and *ex*, and also *απο*, *ὑπο*, *παρα*, should be interchanged with one another, arises from the fact, that this previous connexion is, in different circumstances, an object of a more or less distinct perception. We will now consider each in particular.

(a) *Παρα* is properly used in reference to an object which comes from the *near vicinity, neighbourhood, etc.* of another. E. g. Mark 14: 43 *Ιουδας παραγίνεται και μετ' αυτου οχλος πολυς* — *παρα των αρχιερων*, i. e. from the place where the chief priests were. 12: 2 *ἵνα παρα των γεωργων λαβη απο του καρπου* that he might receive a portion of the produce of the vineyard from the keepers, viz. which the keepers of the vineyard had in their charge. In connexion with this, is the case where *παρα* stands after verbs of *searching for, investigating, inquiring, etc.* Matt. 2: 4, 7. Mark 8: 11. Acts 24: 8.—Not unfrequently, also, *παρα* indicates the *source or efficient cause* of any thing; e. g. Acts 22: 30 *κατηγορεται παρα των Ιουδαιων*; but that in such cases it marks only the *action*, and does not imply *design, purpose, etc.* cannot be shewn, at least from any example in the New Testament. See below in *ὑπο*.

NOTE. That *παρα* in prose is usually connected only with words which imply animated existence, is a remark which is generally true, and receives confirmation also from the New Testament. Comp. Matthiae § 588. Vigerus p. 580.

(b) *Ex* in its original meaning is employed only in reference to such objects as proceed from the *interior* of another object, or from the *most intimate connexion* with it. E. g. Rom. 7: 24 *τις με ὀφείλει εκ του σωματος του θανατου ιουτου*. Matt. 8: 28 *εκ των μνημιων εξερχομενον*. Luke 11: 49 *εξ αυτων αποκτενουσι*.—It is used in a less accurate sense, when it marks the *source, origin, cause, material, etc.* E. g. John 6: 65 *εαν μη η δεδομενον αυτω εκ του πατρος μου*. Matt. 1: 18 *εν γαστρι εχουσα εκ πνευματος αγιου*, though there is here an imitation of the expression *εν γαστρι εχειν εξ ανδρος*, where *ex* is used in its proper sense. So also when it is used in reference to a period of time; e. g. Acts 9: 33 *ανθρωπον—εξ ετων οκτω κατακειμενον επι κραββασι*. Matt. 19: 12. Acts 24: 10.—The significations *ad, in, cum*, which Schleusner assigns to this preposition, are entirely inadmissible. In support of the first he adduces Matt. 20: 21 *ἵνα καθίσωσιν — εἰς ἐκ δεξιων σου*, i. e. as he says *ad dextram*; but the Latin expression is

also *à dextra*, and correctly; since in a designation, like this, of relative place, the mind may pass from one object to the other in either direction. In 2 Cor. 2:4 *ἐν πολλῇς θλίψεσιν ἐγκατα ὑμῶν*, which Schleusner translates *in multa afflictione constitutus*, he is undoubtedly right as to the mere sense; but does *ἐν* therefore mean *in*? The language implies simply that the apostle wrote to them *out of* the state of deep distress, etc. in which he was placed, [as the English version has correctly rendered it.] Syr. $\Delta \text{ܕܐܕܝܢ} \text{ܕܡܝܬܐ} \text{ܕܡܝܬܐ}$. As to Luke 11:13, where also Schleusner would make *ἐν* the same as *ex* by comparing Matt. 7:11, the attentive reader will need no further illustration. Finally, where *ἐν* is translated by *out of*, as 1 Tim. 1:5 *ἀγαπή ἐν καθαρῇ καρδίᾳ*, the sense evidently is, *love (proceeding) out of a pure heart*.

(c) *ὑπο* is used in its original meaning, in reference to an object which comes from the *under part* of another object; E. g. Hesiod. Theog. 669 *Ζεὺς — ὑπο χθονος ἦκε κ. τ. λ.* In its common use it is connected with passive verbs, in order to mark the subject from which the action proceeds, or in whose power it was that the action should or should not take place; e. g. Matt. 1:22. 2:16. Rom. 13:1.—It is evident that *ὑπο* implies more than *παρά*, or even *ἀπο*, since it always expresses *efficiency in connexion with design, purpose*, etc. while with *παρά* it often remains undetermined whether or not the action is the result of design, etc. There is a difference of meaning in the phrases *διδασκεσθαι παρά τινος* and *διδασκεσθαι ὑπο τινος*.

(d) *ἀπο* is properly used in reference to an object which before was *on, with, at*, another (not *in*, nor merely *in the near vicinity of* another,) from which it is now separated. E. g. Matt. 28:2 *ἀπεκύλισε τον λιθον απο της θυρας*. 14:29 *καταβας απο του πλοιου*, i. e. *as we say from on board of the ship*. Luke 24:31, Matt. 3:16. Very seldom and with less accuracy is it spoken of an object which before was *in* another; e. g. Luke 8:2 *ἀφ' ἧς — ἐξέληλυθε*.—It also marks the *source, origin, cause*, etc. e. g. Matt. 16:21 *πολλά παθεω απο των πρεσβυτερων*. Luke 21:30 *ἀφ' ἑαυτων γνωσκετε*, i. e. *your knowledge shall proceed from your own selves*. Matt. 14:26 *απο του φοβου εκραξαν* *from fear*, i. e. *fear extorted their outcry*. Connected with this also, is the notion of the *commencement* of any thing which *απο* is also used to express; e. g. Matt. 25:34 *απο καταβολης*. 2

Them. 2: 13.—Schlesinger assigns also to *apo* the significations *in* and *de*; and in Acts 15: 38, *τοις αποστρεψασι απ' αυτων εν τῇ Παμφυλῳ*, he translates *who departed from them in Pamphylia*; but most evidently the meaning here is, *who left them and departed from Pamphylia*. This is certainly a different idea from what would be expressed by *ex Pamphylia*; which would signify that Mark, although separated from Paul, still remained in the province. It is quite intolerable, when Schleusner refers here such expressions as *απ' αρχης*, *απ' ουρανου*, etc. He finds the meaning *de*, in Acts 17: 2 *διαλεγεται αυτοις απο των γραφων*, which surely is not equivalent to *negs των γραφων*, but means simply that [as the English version has it] *he reasoned with them out of the Scriptures*, i. e. borrowing from the Scriptures his arguments and proofs. Syr. ܕܐܢ ܕܐܢ.

3. *Απρι* does not occur in the New Testament.

4. *Προ*, *before*, is spoken commonly of place, and then also of time, John 10: 8. It simply connects the idea of *precedence* or *priority* with the usual signification of the genitive, and presents no difficulty.

5. *Περι*. The original signification of this preposition is apparent from its use in connexion with the dative. It serves to express the idea of *surrounding* or *inclosing on all sides*; and consequently differs from *παρα*, which merely denotes previous *proximity*, e. g. on one side. When construed with the genitive it is commonly to be translated by *de*, *von*, *of*; all of which, in their primitive signification, are properly used in relation to any thing *issuing* or *proceeding from* one object towards another. Since now four languages are here in accordance, the question may be asked, How far, in such expressions as *λεγειν* v. *διαλεγεσθαι περι τινος*, is the fundamental idea of the genitive to be considered as belonging to the preposition *περι*? In such cases, the person speaking conceives himself as being *at* or *around* the object; inasmuch as he has brought it within the compass of his knowledge, and made it his own; either by actual inspection or contemplation, and then what he says comes, as it were, from the object; or in some other way. In the four languages above referred to, there is this difference, viz. that the Greek expresses the thing the most strikingly, since the person speaking has, as it were, thrown his mind around the object and holds it in his knowledge (*animo complectitur*;) the German and English mode of expression is altogether indefinite; while the Latin may be said to hold a middle course, since the phrase *de aliqua*

re loqui indicates that the person is, as it were, *on or over* the thing, and takes a general survey of it.—In the signification *de*, above assigned to *περι*, there is included the more general one of *in respect to, concerning, about*, etc. E. g. Luke 2: 38 *ἠρωτήσαν αὐτὸν περὶ αὐτῆς*. Matt. 4: 6 *τοῖς ἀγγέλοις αὐτοῦ ἐντέλλεται περὶ σου*. Here belong all those passages in which Schleusner would find the meanings *contra* and *erga*. [The English preposition *about* has the same latitude and meaning as *περι*, and is equally expressive and philosophical; if such a name may be applied to Winer's speculation concerning *περι*, which is too farfetched to be entitled to much regard. S.]

6. *Προς*, in its original signification, which also accords with that of the genitive, is spoken of that *from* which any thing proceeds or emanates *towards* one's self; as in Herodot. VII. 209 *τὸ ποιοῦμενον πρὸς Λακεδαιμονίων* done by the Lacedaemonians; and so I. 124 *εἴκειν πρὸς τινος* stare ab aliquo, to be on one's side, i. e. to hang upon (from) any one. In the New Testament it occurs with the genitive only in Acts 27: 34 *ταῦτο γὰρ πρὸς τῆς ἡμετέρας σωτηρίας ὑπάρχει* this is for our advantage, i. e. as it were, *this is on our side, stands a nostris partibus*.

7. *Μετα* takes the genitive in the same sense, as it would appear, in which *συν* takes the dative; and one might hence be led to doubt whether the principle which we have stated above will hold throughout. But *μετα* in its original sense is distinguished from *συν*, in that the latter always expresses a nearer and more intimate union; the former, a looser connexion. Whatever is *with, in company with* any person or thing, in a strict sense depends *on or from* that person or thing; e. g. Matt. 12: 3. 16: 27. John 3: 2. Luke 22: 28. So *μετα χάριτος*, etc. Matt. 13: 20. Acts 5: 26. Where *συν* is used, it implies that the object is an *integral part* of another, something *inherent* in it; and therefore it takes the dative, as expressing that *in or on* which any thing rests.—In the popular dialect of the New Testament, however, these two prepositions are constantly interchanged.

8. *Δια* in its original meaning is *through*; and that in this sense it should take the genitive is easily apparent; since, at least in the local sense, the idea of *passing through* includes in itself also that of *passing out or proceeding from*, etc. E. g. John 4: 4 *δια τῆς πόλεως*. Luke 4: 30 *αὐτὸς διελθὼν δια μέσου αὐτῶν, ἐπορεύετο*. 1 Cor. 3: 15 *σωθήσεται ὡς δια πυρός*. From this primitive meaning, as in all languages, the transition is easy to that in which it marks the *instrument*; since that *through which* the thing done, passes, as it were, to its accomplishment,

lies in the midst between the volition and the action, [and is said to be the medium of its accomplishment.] E. g. 1 Cor. 3: 5 *διακονοί, δι' ὧν ἐπιστεύσατε*. 1 Cor. 6: 14 *ἡμᾶς ἐξέγειρεי δια τῆς δυνάμεως αὐτοῦ*. In John 1: 3 *πάντα δι' αὐτοῦ ἐγένετο*, the expression is peculiar, though it is still to be referred here, viz. *God created all things through the Logos*; and *διὰ* is not to be taken as denoting the principal or efficient cause, as Schleusner has done. [But why not? In Rom. 11: 35 we have *ὅτι ἐξ αὐτοῦ (θεοῦ), καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα*. Is *διὰ* here also to be taken as denoting merely the instrumental cause? So in Gal. 1: 1 *Παῦλος, ἀποστολὸς οὐκ—δι' ἀνθρώπων, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς*. See also Wahl's *lex. art. διὰ* no. II. 1. c. Moreover, the phrase *πάντα δι' αὐτοῦ ἐγένετο* is quite different from that in Heb. 1: 2 *δι' οὗ τοὺς αἰῶνας ἐποίησεν (ὁ θεός,)* with which Winer would probably compare it; since the former adverts to only one agent, while the latter declares that God made the world by his Son; which, whatever the meaning may be, must be allowed to differ in expression from John 1: 2. Tr.]—Schleusner has improperly assigned to this preposition the following significations, viz. (1) Lat. *in* with the accus. Acts 3: 16 *πιστὶς ἣ δι' αὐτοῦ*, which surely, merely because *πιστὶς εἰς αὐτὸν* occurs elsewhere, is not to be rendered here in the same sense. Yet Schleusner has rendered it in sufficiently bad Latin, *fidelia in ipsum posita*. Schott translates correctly, *fidelia per eum (in nobis) effecta*. In Heb. 9: 11 *διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς*, Schleusner translates, *intravit praestantius—templum*; and so Syr. ܕܝܢܝܢܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ. But it simply means *intravit per*, sc. *εἰς τὰ ἅγια* v. 12; see Stolz and Schott.—(2) *Cum*, with. 1 Cor. 16: 3 *οὓς ἀν δοκιμασῆτε, δι' ἐπιστολῶν τούτους πεμπὼν ἀπεργεῖν κ.τ.λ.* where however *δι' ἐπιστολῶν* is to be rendered *through, by means of letters*, i. e. letters of introduction and recommendation; Syriac ܕܝܢܝܢܐ. The apostle meant, indeed, that they should take these letters *with* them; but still, the proper meaning of the preposition is fully retained.—(3) *Ad, to*. 2 Pet. 1: 3 *καλεσάμενος ὑμᾶς δεῦρα δεξιῆς καὶ ἀρετῆς*, Schleusner translates, *qui vos ad rel. Christ. adduxit eo consilio, ut consequeremini felicitatem*, etc. Schott and Jaspis rightly, *pro summa benignitate*, etc. see Pott in loc. and Wahl art. *ἀρετῆς*.

9. *Κατά* signifies, in its original sense, *down, down from one object towards another*; comp. *κατῶ*. E. g. Matt. 8: 32 *ἔρχεσθε παρὰ ἡ ἀγέλη κατὰ τοῦ κρημνοῦ*. Mark 14: 3 *κατεχεεν αὐτὸν κατὰ τὰς κοιλίας*,

i. e. while she held the flask of ointment above or over his head. Sometimes it is to be translated *against*, as indicating hostility, etc. e. g. Matt. 12: 30 *κατ' ἐμοῦ ἐστίν*. This, as is evident, easily connects itself with the original signification.

§ 44. *Prepositions governing the dative.*

[The dative in Greek is the case which expresses that *in, on, or with* which any thing *rests, remains*, etc. see p. 142. 7. It is therefore construed with the following prepositions.]

1. *En*. The principal significations of this preposition present no difficulty. But besides these, it exhibits in the New Testament some meanings, which are to be referred to the Hebrew-Greek idiom, viz.

(a) It is used with the dative, instead of *εἰς* with the accusative; e. g. Mark 5: 30 *ἐπιστράφηκεν ἐν τῷ ὄχλῳ*. See in b.

(b) In the sense of *through*, spoken of the instrument, Matt. 17: 21. Acts 11: 14. Mark 14: 1. Both this and the preceding signification are expressed in Hebrew by *ב*; and although *ἐν* is sometimes found in the same senses in Greek writers (Schleusner no. 2. Wahl no. 8. Fischer ad Well. III. pt. II. p. 141 ff. Matthiae § 577. 4.) yet this belongs rather to the peculiarities of individual writers; and in the New Testament, therefore, is properly to be derived from the Hebrew.

(c) In the sense of *with*. Heb. 9: 25 *ἐν αἵματι ἀλλοτρίῳ*. Jude 14. The other examples which Schleusner brings, do not belong here; and also Xen. Mem. III. 9. 2 *ἐν πελταῖς*, has another meaning; see Matthiae § 577. 2.

Of the *twenty six* significations which Schleusner has assigned to this preposition, many are altogether inadmissible, viz. (1) *Ad*; Luke 2: 27 *ἦλθεν ἐν πνεύματι*. Luke 4: 1 *ἦγετο ἐν τῷ πνεύματι*; i. e. in both cases, *in the Spirit, in a state of inspiration*, in which he was under the special influence of the Spirit. Acts 20: 19 *τῶν συμβαντῶν μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων*, i. e. *among or through the plots of the Jews*. 1 Cor. 4: 6 *ἵνα ἐν ἡμῖν μαθῆτε*, *in us*, i. e. *by or through our example*. Phil. 2: 24 *κροῖσθα ἐν κυρίῳ fiduciam pono in*. — (2) *Apud*; but in Acts 2: 29. 25: 6, *ἐν* signifies *among*; and in Acts 12: 11 it retains its original meaning, although it might in translating be expressed by *apud*. — (3) *Ex*; Matt. 22: 37 *ἐν ὅλῃ τῇ καρδίᾳ σου!!* John 13: 35 *ἐν τούτῳ γινώσκονται*, i. e. *herein, hereby*, shall they know. Heb.

13: 9 *εν οἷς ουκ ωφεληθησαν*, i. e. that which is profitable does not lie in the choice of food, etc.*—(4) *Per*, spoken of place; Matt. 9: 31 *διαφημισαντο εν ὅλῃ τῇ γῇ*, and Luke 7: 17 *ἐξῆλθεν ὁ λογος εν ὅλῃ τῇ Ἰουδαίᾳ!!* [In English, however, the word *through*, or *throughout*, expresses the idea perfectly. R.] —(5) *Post*; Matt. 3: 1 *εν ταῖς ἡμεραῖς ἐκείναις*, i. e. *in, at, about*, that time, in the usual indefinite manner of Hebrew dates. Mark 13: 24 *εν ἐκείναις ταῖς ἡμεραῖς μετα την θλιψιν* *at that time after the tribulation*, etc. the word *ἡμεραῖς* being spoken not merely of the duration of *ἡ θλιψις*. Acts 8: 33 *εν τῇ ταπεινώσει αὐτου ἡ κρίσις αὐτου ηῤῥθη* *during, in the midst of his sorrows*; quoted from Is. 53: 8. In Luke 12: 1 *εν οἷς* belongs to *ἐπισυναχθεισων των μυριαδων*, i. e. the multitudes having *meanwhile* collected. —(6) *Pro, loco*, i. e. *instead of*; Rom. 11: 17 *ἐνεκεντρισθης εν αυτοις (κλαδοις)* *grafted into or upon the branches*, part of which had been pruned off.—(7) *Pro*, i. e. *in commodum*; 1 Thess. 5: 12 *τους κοπιωντας εν υμιν*, i. e. who labour *among you*, sc. for your instruction and improvement.—(8) *Propter*; Matt. 6: 7. James 1: 25. al. Here *εν* every where retains its proper meaning; and in these particular cases, it indicates the circumstances in which one is heard, or receives enjoyment.—(9) *Quod attinet ad*; Rom. 1: 9 *εν τῷ ευαγγελιῳ* *in tradenda doctrina divina*. Matt. 23: 30 *κοινωνοι εν αἵματι* *partakers in*, a Hebraistic construction for *του αἵματος*; comp. Acts 8: 21. John 4: 37 *εν τῷ* *in this case, in this instance*. Rom. 2: 20 *εχοντα την μορφωσιν—αληθεας εν τῷ νομῳ*, i. e. having *in (or by) the law* the whole form or system of true knowledge, etc.

2. *Εν* presents no difficulty; see in § 43 b. 7.

3. *Επι*. The original signification is *over, on, at*, spoken of place; e. g. Mark 2: 4. 6: 39. John 5: 2. Matt. 24: 33. al. Hence it is used to designate the *ground on which any thing rests*, in its widest sense; e. g. Matt. 18: 13 *χαιρει επι αυτω*. Mark 3: 5 *συλλυπονουμενος επι τη παρωσει*, where also we say *over*. Acts 14: 3 *παρόρσησιζομενος επι τῷ*

* This signification Fischer has also assigned to *εν* (ad Well. III. pt. II. p. 141) on account of the expressions *πινειν εν αργυρῳ* v. *χρυσῳ*, etc. (like *bibere in ossibus* Flor. III. 4.) In a similar manner one might affirm, that in English *on* means *from*; for we speak of *eating on silver plates*, which from analogy to the phrase *to drink out of silver cups*, should mean, *to eat from silver*, etc. To assert, however, that *on* therefore means *from*, would be any thing rather than enlightened criticism.

κυρίου. Luke 4: 4 οὐκ ἐπ' αὐτῷ μόνῳ ζήσεται ὁ ἄνθρωπος; comp. Athen. X. 13 Μανίος Κουρίος ἐπὶ γογγυλίσσι διεβίω. Especially is it used to express a *condition, stipulation*, as Rom. 8: 20; or the *object or purpose* of an action, inasmuch as we may conceive an action not only as being *directed towards* an object, but also as *resting upon* it; e. g. Matt. 26: 50 ἐφ' ᾧ παρῇ. 1 Thess. 4: 7 ἐκάλεσεν ἡμᾶς — ἐπ' ἀκαθαρσία.

4. Παρὰ properly signifies *with*, i. e. *near, by the side of*. Hence it is also used more generally, with or without reference to a local relation; e. g. Matt. 22: 25 ἦσαν παρ' ἡμῖν ἀδελφοί. Rom. 2: 11 οὐ γὰρ ἐστὶ προσωπολήψια παρὰ θεῷ. To this head we may reduce all the examples which Schleusner has brought, under nos. 3, 4, 5, 6, 7.—With the dative, παρὰ never means *a, ab*, as Schleusner would have it, for in 2 Pet. 2: 11 οὐ φερόντες κατ' αὐτῶν παρὰ κυρίῳ βλασφημοῦν κρισέν, the sense is *coram domino*.

5. Πρὸς has the same original meaning as παρὰ, but more commonly means, *in the immediate vicinity of*; e. g. John 18: 16. 20: 12. So Rev. 1: 13 περιζωσμενός πρὸς τοῖς μαστοῖς ζώνην, i. e. *girded at or about the breast*, etc. The passage in Luke 19: 37 ἐγγιζόντες ἡδὴ πρὸς τῇ καταβασεὶ τοῦ οὐροῦ τῶν ἐλαίων, is to be translated *as he drew near and was already at*, etc.

6. Περὶ and ὑπὸ do not occur in the New Testament, in construction with the dative.

§ 46. Prepositions governing the accusative.

[The accusative in Greek is the case which expresses that *towards* which any thing *approaches* or *tends*, etc. see p. 137. 1. It therefore takes with it the following prepositions.]

1. *Εἰς*. Besides its usual local signification, *εἰς* also marks a period of future time, as Luke 12: 19. Acts 4: 3. or the *object* of an action, as Mark 1: 38. Matt. 27: 7. or it is used of *persons* who constitute the *aim* or *limit* of an action, as Matt. 18: 15. 26: 10. 1 Cor. 16: 1. In this latter case it is used especially after verbs of *speaking*; e. g. Acts 2: 25 Ἀβιδ γὰρ λέγει εἰς αὐτόν. Eph. 5: 32. Heb. 7: 14; where also it may be translated into Latin by *in*, i. e. *de*. Finally, it serves to express the *occasion* of any thing, etc. Matt. 12: 41 μετενοήσαν εἰς τὸ κηρυγμα Ἰωάννα, *ad, at*, etc. i. e. the proclamation of Jonah was the *occasion*, etc.

It also stands by Hebraism for *en*; e. g. Mark 1: 9. 2: 1 *εις αιωνον*. Acts 8: 23; comp. Fischer ad Well. III. pt. II. p. 155 ff. It may also be translated in *reference to*, in *relation to*, etc. Eph. 3: 16. (comp. Xen. Anab. I. 9. 10.) but Gal. 4: 11 does not belong here.—On the other hand, the meanings *cum* and *sub* which Schleusner assigns to it, are to be utterly rejected; for in Acts 7: 53 *εις διαταγας* is for *εν διαταγαις*, (see Kuinoel in loc. and Wahl in *διαταγη* no. 2.) and in Rom. 11: 32 *εις* retains its appropriate signification, since the construction *συγκλειειν εις* is just as proper as *συγκλειειν υπο* in Gal. 3: 22.

2. *Ανα* occurs in the New Testament with an accusative, only in the phrases *ανα μεσον*, *ανα μερος*, and presents no difficulty.

3. *Δια* with the accusative properly signifies *on account of*, i. e. *for the sake of*, and marks the direction of an action upon a definite object. But as the object and the ground (i. e. occasion, cause) of an action are nearly related, the object being in one sense the occasion, hence *δια* with an accusative is often to be translated *through*; e. g. Matt. 27: 18 *δια φθονον παρεδωκαν αυτον through envy*, i. e. on account of, because of envy.—Other significations which Schleusner brings are inadmissible; e. g. *pro*, Mark 2: 4. *quod attinet ad*, Rom. 3: 25. *post*, Heb. 2: 9. In all these instances *δια* is simply equivalent to *propter*.

4. *Κατα*. The proper signification of *κατα* is local, indicating direction *from one place through another, throughout*. Luke 8: 30 *απηλθε καθ' ολην την πολιν*. Acts 5: 15 *εκερρειν κατα τας πλατειας throughout the streets*, i. e. into all the streets, etc. Luke 10: 4 *κατα την οδον throughout the way*, i. e. along the way, by the way. Acts 11: 1 *κατα την Ιουδαιαν*. With this is connected the use of *κατα* to mark duration of time; e. g. Matt. 1: 20 *κατ' οναρ*, in a dream. John 5: 4. Luke 2: 41 *κατ' ετος throughout every year*, i. e. year in and year out, from year to year, every year. From these significations, the transition is easy to the notion of *correspondence, similarity*, which *κατα* also expresses; e. g. Luke 2: 22 *κατα τον νομον Μωϋσεως*. Rom. 8: 1 *κατα σαρκα περιπατειν*. Gal. 4: 28 *κατα Ισαακ*. Matt. 2: 16. So also in the inscriptions to the gospels, as *κατα Ματθαιον according to Matthew*, i. e. according to the representation of Matthew. Here belong also John 2: 6 *κατα τον καθαρισμον των Ιουδαιων according to the custom of purification*, etc. where Schleusner unnecessarily introduces the meaning *propter*. Tit. 3: 5. 2 Tim. 1: 9. Often also *κατα* may be rendered in *reference to*, in *consideration of*, in *respect to*; as in John

2:6 quoted above, *κατὰ τὸν καθαρισμὸν* may mean *with reference to the custom of purification*, etc. Rom. 11: 28. 9: 5.—The meaning *a, ab*, which Schleusner brings, cannot be supported; for in 1 Pet. 4: 14 *κατὰ* means *in respect to*, *as to*, (see Hottinger in loc.) and in Gal. 1: 11 *οὐκ ἐστὶ κατὰ ἀνθρώπου* is to be translated *the gospel has no relation to man* &c. as to its origin. So also the meaning *ex*, which he brings, is to be rejected;* for Luke 1: 18 *κατὰ τι γνωσόμεαι τούτο*, is *whereby*, *wherein*; and in Acts 3: 17 *κατ' ἀγνοίαν*, and Tit. 3: 5 *κατὰ τὸν ἐλεος*, and 1 Tim. 5: 21 *κατὰ προκλήσιν*, it is *in accordance with*, etc. while in Luke 8: 4 *κατὰ πόλιν* is spoken in reference to place, just as *κατ' εἶς* is in respect to time, i. e. *from city to city*; which as to the sense, may indeed be rendered *out of every city*.

5. *Περὶ* with the accusative properly indicates local direction, *out above, over, beyond* any thing; but occurs in the New Testament only in a tropical sense; e. g. Acts 26: 13 *ὥς περιλαμψαν—ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου*. Matt. 10: 24 *οὐκ ἐστὶ μαθητὴς ὑπὲρ τοῦ διδασκαλοῦ*, etc.—In 2 Cor. 12: 13 *τί γὰρ εἰσὶν, ὃ ἡττηθῆτε ὑπὲρ τὰς λοιπὰς ἐκκλησίας*, this preposition signifies *infra* in appearance only; for the direction is here considered as if inverted, and tending downwards beyond, etc.

6. *Μετὰ* with the accusative indicates direction *behind, after*, in the rear of any thing. It is so used partly of place, and partly of time, Matt. 17: 1; since events which succeed each other in time, constitute a series of objects following *after* each other.

7. *Παρα* properly signifies *towards, to or by the side or near vicinity* of any thing; e. g. *πλοῦς ὁ παρα γῆν* along the shore, Plut. II. p. 621 D.—Mark 2: 13 *ἐξῆλθε παρα τὴν θαλάσσαν* he went out (from Capernaum) to, along, the seashore. Matt. 4: 18. 13: 1. Derived significations are the following, viz.

(a) *Praeter*, i. e. *by the side of, besides*, 1 Cor. 3: 11.

(b) *Propter*, which also signifies *near by, as propter aquam*. 1 Cor. 12: 18 *οὐ παρα τούτο οὐκ ἐστὶν ἐκ τοῦ σώματος*, i. e. *is it therefore not of the body? N. by the side of, together with this circumstance*, etc.

(c) *Plus quam*. Rom. 1: 25 *ἐλατρεύσεν—παρα τοῦ χριστιανῆα*, i. e. *prop-*

* Kuinoel also adopts this signification, on account of the expressions *κατὰ τὴν ἐντολὴν, κατὰ νόμον, κατὰ νοῦν*, etc.!! Comp. Fischer ad Well. III. pt. II. p. 180.

erly, with a passing by of the Creator. Luke 13: 2 ἀμείψτους πᾶσι πάντας, i. e. they, as it were, passed by all others in sin, left all others behind.

(d) *Contra*. Acts 18: 13 παρὰ τὸν νόμον, i. e. passing by the law, disregarding it.

8. *Πρὸς* indicates direction from any thing to, towards, another. Retaining this primitive meaning, it may also be translated, according as the verb or the context may require, either by *contra*, Acts 6: 1. or by *cum* (which also includes all the examples where Schleusner renders it *inter*;) Luke 24: 14. Acts 11: 2. or by *erga*, Gal. 5: 10. or by *in* with an accus. Luke 12: 3. It retains also the same original meaning in such phrases as the following, viz. Luke 14: 32 τὰ πρὸς εἰρήνην which lead to peace. John 4: 35 ληναὶ εἰς πρὸς θερέδμον are white unto, i. e. near to the harvest. John 11: 4 ἀσθείνει πρὸς θάνατον, i. e. a sickness which leads to death. Luke 24: 29 πρὸς ἑσπέραν εἰμι, i. e. the day wears towards evening. Luke 12: 47 ποιῶν πρὸς τὸ θάλημα, i. e. following the will of any one. With this is connected the signification *at*, *by*, *with*, *ad* (which also in Latin indicates direction,) in cases where the attention may be supposed not to fix itself on the direction simply, but on the limit or bound of that direction; e. g. Matt. 26: 55. Mark 2: 2. Acts 13: 31. 2 Cor. 4: 2. Hence, in particular cases it may also be translated by *in*, *before*, etc.—The following significations assigned by Schleusner are untenable, viz. (1) *a*, *ab*; 2 Cor. 13: 7 εὐχομαι πρὸς θεόν, i. e. I pray to God; so Xen. Mem. I. 3: 2.—(2) *De*; Rom. 8: 31 τι εροῦμεν πρὸς ταῦτα, i. e. thereto. Heb. 4: 13 and Luke 20: 19, where it is in reference to, in respect to.—(3) *Ex*; Eph. 3: 4 πρὸς ὃ δύνασθε—νοῦσαι in relation to which.

9. *Περί* signifies about, round about, and is spoken of place, Mark 3: 34. of time, Mark 6: 48. Acts 22: 6. and generally, 1 Tim. 1: 19. 6: 4. For the phrase οἱ περὶ τὸν Παῦλον, see above p. 53 note.

10. *ὑπο* with the accusative properly expresses local direction towards the under part of any thing, under, etc. Matt. 5: 15 τιθεῖναι ὑπο τὸν μωδιόν. Hence it is also used in a more general sense; e. g. Rom. 7: 14 πεπραμένος ὑπο τὴν ἁμαρτίαν; and also with *εἶναι* to be under, Matt. 8: 9. Gal. 4: 2. It also denotes time when, as Acts 5: 21 ὑπο τὸν οὐθρον, i. e. near, as is common with the Greeks, and as the Latins also use *sub*.

11. *Ἐπὶ* properly designates local direction upon any thing; e. g.

Matt. 18: 12 *ἐπὶ τὰ ὄρη παρευθεῖς*. 14: 19 *ἀνακληθῆναι ἐπὶ τοὺς χορτοὺς*. 14: 26 *περιπάτεον ἐπὶ τὴν θάλασσαν*. 2 Thess. 2: 4. Then also it is spoken of time *upon* or *over* which any thing extends itself; e. g. Luke 4: 25. Acts 13: 31. Finally, it marks the *limit* or *object* upon which any action is directed; e. g. Mark 3: 7 *ἐπὶ τὸ βάπτισμα*, i. e. in order to be baptized. Luke 23: 48. Matt. 10: 21 *ἐπαναστησονται—ἐπὶ γονεῖς* to rise up upon i. e. against parents. Matt. 14: 14 *ἐσπλαγγνισθε ἐπ' αὐτοὺς*, i. e. over them. Mark 9: 12 *γεγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου*.—The signification *apud*, which Schleusner assigns, must be restricted to cases where *ἐπὶ* merely indicates rest on such a place as is higher than something else in the vicinity, as the shore of a lake, sea, etc. Matt. 13: 2. Rev. 15: 2.

NOTE 1. In regard to the prepositions in general, we find them, in particular instances, connected with cases different from those which the idiom of the purest Greek writers would require or allow; e. g. *ἐπὶ* with a dative after verbs of *speaking*, John 12: 16. Acts 4: 17. and after verbs of naming, Luke 1: 59, where the Greeks would put the genitive. The detail, however, belongs rather to the lexicon; and the subject may, with the more propriety, be left uninvestigated here, since Wahl in his lexicon has treated it with so much care and diligence.

NOTE 2. In a general view, we sometimes find a preposition connected with different cases in the same construction and sense; e. g. Matt. 24: 2 *οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθον*, comp. Mark 13: 2 *οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθον*. Both are grammatically correct.

§ 46. Prepositions in circumlocutions.

1. Several of the prepositions with the nouns which they govern, form circumlocutions for other parts of speech, viz.

(a) For *adverbs*. Here belong the following, viz. (α) *Ἐκ* with numerals, as *ἐκ δευτέρου*, *ἐκ τρίτου*, Matt. 26: 42, 44. or with other nouns, as 2 Cor. 8: 13 *ἐξ ἰσοτήτος*. Heb. 7: 12 *ἐξ ἀναγκῆς*.—(β) *Ἐν*; e. g. Matt. 22: 16 *ἐν ἀληθείᾳ*. Mark 14: 1 *ἐν δολῷ*. John 7: 10 *ἐν κρυπτῷ*. Col. 4: 5 *ἐν σοφίᾳ*. Rev. 18: 2 *ἐν ἰσχυί*.—(γ) *Ἐπὶ*; e. g. Mark 12: 14, 32 *ἐπ' ἀληθείας*. Acts 10: 34, comp. 12: 11 where it is *ἀληθῶς*; πρ. Is. 37: 18. Acts 28: 6 *ἐπὶ πάλυ*.—(δ) *Κατὰ*; e. g. Rom. 7:

13 καθ' ὑπεροχὴν. 1 Pet. 3: 7 κατὰ γνώσιν. Acts 19: 20 κατὰ κράτος.—(ε) *Eis*; e. g. 1 Thess. 3: 5 εἰς κενόν, i. e. κενῶς. — Other examples see in 47. 5.

To these may perhaps be added James 4: 5 πρὸς φθόνον, in the sense of *invidiose*; as the Greeks say πρὸς οργὴν, πρὸς ἐχθρὰν, and the like; see Hottinger in loc. Pott gives a different sense; see also Wahl art. ἐπιποθεῖν.

(b) For *adjectives or participles*, viz. (α) *Ex* preceded by the article; e. g. Gal. 3: 7 οἱ ἐκ πίστεως, i. e. οἱ πιστευόντες. Acts 10: 45 οἱ ἐκ περιτομῆς. Tit. 2: 8 οἱ ἐξ ἐναντίας, i. e. *adverse, hostile*.—(β) *En*; e. g. Luke 4: 36 λόγος ἐν ἐξουσίᾳ. 1 Cor. 2: 7 σοφία ἐν μυστηρίῳ. Tit. 3: 5 ἔργα ἐν δικαιοσυνῇ. etc.—(γ) *Kata*; e. g. 2 Cor. 8: 2 ἡ κατὰ βούλησιν πτωχεῖα. Rom. 11: 21 οἱ κατὰ φύσιν κλάδοι. Rom. 9: 11 ἡ κατ' ἐκλογὴν προθεσίς.

(c) For *possessive pronouns*; e. g. Eph. 1: 15 τὴν καθ' ὑμᾶς πίστιν. 2 Tim. 1: 3 τὴν περὶ σου μνην. 2 Cor. 8: 7 τῇ ἐξ ὑμῶν ἀγάπῃ. 2 Cor. 9: 2.

2. The preposition *eis* with its noun stands by Hebraism for the nominative, and also for the dative; see above in § 22. 3. § 24. 6. So *en* with its dative is put for other cases; see in § 24. 6. See also Wahl on *eis* and *en*.

3. All the cases of circumlocution above given, except those in no. 2, are entirely conformed to the idiom of pure Greek; as will appear from the following illustrations, viz.

(α) For *adverbs*, compare the following examples, viz. (α) *Ex*; e. g. ἐκ τοῦ φανεροῦ Polyb. II. 46. ἐκ τύχης Plut. V. p. 163. See Vigerus p. 597 ff. Fischer ad Well. III. pt. II. p. 124. Matthiae § 574.—(β) *En*; e. g. ἐν δίκῃ Plato Crat. 32. ἐν ταχείᾳ Thuc. I. 90. ἐν ἰσῷ Xen. Cyr. VII. 1. 2. Comp. Viger. p. 603. Fischer l. c. p. 142 ff.—(γ) *Epi*; e. g. ἐπ' ἐληθείας Demost. Coron. 7. ἐπ' ονοματός *namely* Polyb. V. 33. ἐπὶ πολὺ Xen. Cyr. V. 4. 20. Thuc. II. 64. Comp. Viger. p. 614. Fischer l. c. p. 245 ff.—(δ) *Kata*; e. g. κατὰ ἀκρότην Polyb. I. 12. κατὰ τὸ ἰσχυρόν Herodot. VII. 76. κατὰ κράτος Xen. Cyr. IV. 2. 15. Comp. Viger. p. 603. Fischer l. c. p. 188 ff. Matthiae § 581.—[(ε) *Eis*; e. g. εἰς καιρὸν Eurip. Rhes. 52. Herodot. VI. 90. εἰς καλὸν i. e. καλῶς Soph. Oed. R. 78. See Viger. p. 586. Fischer l. c. p. 157. R.]

(b) For *adjectives*, compare the following, viz. (α) *Ἐκ*; e. g. οἱ ἐξ ἀριστείας Polyb. X. 16. οἱ ἐκ τοῦ ἀπιστεῖν Thuc. VII. 92. ἀρετῆς ὁ ἐξ ἀγορᾶς Alciph. I. 21. See Fischer ad Well. III. pt. II. p. 123.—(β) *Ἐν*; perhaps we may here compare οἱ ἐν τῷ καιρῷ ποιοῦν Xen. Cyr. III. 3. 6. The other examples adduced by Fischer (l. c. p. 144) are not analogous to the use of ἐν in no. 2. β.—(γ) *Κατὰ*; e. g. τὰ κατὰ τὸ σῶμα παθῆ Plato Phaed. 43. ὁ βίος ὁ καθ' ἡμέραν Isocr. p. 360. Comp. Viger. p. 632. Fischer l. c. p. 190 ff.

(c) For *possessive pronouns*, see Bauer *Philol. Thucyd. Paul.* p. 126.

§ 47. Adverbs.

The idea of an adverb is sometimes expressed, not by the appropriate adverbial form, but by a circumlocution, or particular construction, viz.

1. Adverbs of *intensity* are expressed by a circumlocution, in which there is connected with the verb a corresponding substantive derived from the same root, and which is put either in the dative or accusative.

E. g. Luke 22: 15 ἐπιθυμία ἐπεθυμήσα, i. e. I have *ardently* longed. John 3: 29 χαρὰ χαιρεῖ *impense laetatur*. James 5: 17. Acts 4: 17 ἀπειλὴ ἀπειλησώμεθα *let us strongly prohibit*. 5: 28 οὐ παραγγελίᾳ παρηγγελάμεν ὑμῖν. 23: 14 ἀναθεματι ἀναθεματίσαμεν *we have vowed most inviolably*; see Wahl on the word. This mode of expression often occurs in the Septuagint, and is an imitation of the Hebrew infinitive absolute; comp. Is. 66: 10. Jer. 46: 5. Lam. 1: 8. 1 Sam. 14: 39. al. [The construction in Acts 23: 14 above, is equivalent to Mal. 3: 9 בְּרִינָהּ בְּרִינָהּ הִרְבָּה. R.]

NOTE 1. The same Hebrew idiom is expressed in the Septuagint, and also in the New Testament, by a participle of the same verb; see above § 39. 3. Peculiar, but similar in signification, is Matt. 15: 4 and Mark 7: 10 θανάτῳ τελευτάω, i. e. he shall *surely* be put to death, quoted from Ex. 21: 15.

NOTE 2. To this head do not belong passages like John 5: 32 μαρτυρίαν μαρτυρεῖν. Mark 3: 28 βλασφημίας βλασφημεῖν. 1 Tim. 6: 12 ὁμολογεῖν τὴν ὁμολογίαν. Heb. 8: 10 διαθήκην διατίθεσθαι. etc. In these cases the connexion of the verb with the corresponding noun is

not emphatical, but the verb stands instead of another verb which would express a more general idea; e. g. *to BEAR witness, testimonium EXHIBERE; to MAKE an arrangement, covenant, etc.*

NOTE 3. Just as little are those constructions to be referred to the above rule, where the verb takes the corresponding noun with the adjectives *πολυς, μεγας*, etc. e. g. Mark 4: 41 *εφοβηθησαν φοβον μεγαν*. 5: 42 *εξεστησαν εκστασει μεγαλη*, etc. Here the adverbial idea of intensity is contained in the adjective, while the substantive, strictly considered, is pleonastic.

2. When a finite verb is followed by another verb in the infinitive, the former is sometimes to be rendered as an adverb, viz.

(a) The adverb *willingly, gladly*, is expressed by the following verbs, viz. (α) By *φιλω*; e. g. Matt. 6: 5 *φιλουσι προσευχεσθαι*; so Is. 56: 5. Ecclus. 6: 33. comp. Aelian. V. H. XIV. 37 *φιλω τα αγαλματα—οραν*. In other passages, on the contrary, *φιλειν* signifies *to be wont, solere*.—(β) By *θελω* v. *εθελω*; e. g. John 6: 21 *ηθελον λαβειν αυτον*. 8: 44 *τας επιθυμιας του πατρος υμων θελετε ποιειν*. The passages which Schleusner, Kuinoel, and others, quote as parallel to this usage, viz. Aeschyl. Choeph. 791 *θελων αμειψει*, and Lysias Orat. 18. 2 *θελοντες αποδεχεσθαι*, are not of the same kind, since the participle, *θελων, θελοντες*, is here to be translated by *willing, volentes*, and is to be construed merely as an adjective connected with the verb.

(b) The adverb *again, once more*, is expressed by *προστιθεναι*; e. g. Luke 20: 11 *προσεθετο πεμψαι*; comp. Mark 12: 4 where it is *και παλιν επεμψε*. So Ecclus. 19: 23. Gen. 18: 29. al. This is undeniably Hebraism; see Gesen. p. 823. Stuart § 205.

NOTE. Similar to the above is the construction in Heb. 13: 2 *ελαθον τινες ξενισαντες unconsciously have entertained*, etc. see above § 39. 1. Viger. p. 259.—With less propriety can we refer here the passage in Tit. 3: 12 *σπουδαςον ελθειν*, which we may literally translate *hasten to come*. So Mark 14: 8 *προελαβε μυρισαι μου το σωμα antevertit ungere*, i. e. she has anticipated the anointing of my body, etc. With more reason may we assign to this rule 1 Thess. 2: 2 *επαρρησιαζομεθα εν τω θεω ημων λαλησαι*, i. e. we spoke *boldly*, or perhaps more properly, *we were emboldened* to speak.

3. Sometimes the idea of an adverb is designated by

a verb, i. e. where there are two verbs in connexion, either with or without a copula, one of them is sometimes to be rendered as an adverb.

This is Hebraism; see Glass l. p. 272. Gesen. p. 823. Stuart § 205.

E. g. Rom. 10: 20 *αποτολμα και λεγει*, i. e. he speaks out *boldly*. John 8: 59 *Ιησους εκρυβη και εξηλθεν εκ του ιερου*, i. e. he withdrew *secretly*. Acts 15: 16 *αναστριψω και ανοικοδομησω* i. e. *iterum extruam*, quoted from Amos 9: 11. 2 Cor. 9: 9 *εσκορπισεν, εδωκε τοις πλεησιν*, i. e. he has given *abundantly*, quoted from Ps. 112: 9. Col. 2: 5 *χαιρων και βλέπων υμων την ταξιν* i. e. *joyfully* beholding, etc.

NOTE. The passage in Matt. 18: 3 *εαν μη στραφητε και γενησθε ος τα παιδια*, does not necessarily belong here, since we may translate it, *nisi redieritis (ad bonam frugem) ei—facti eritis*; see Kuinoel in loc. Phil. 4: 18 is to be pointed as follows, viz. *απεχω δε παντα, και περισσευω πεπληρωμαι κ.τ.λ.*

4. An adverbial sense is sometimes expressed by adjectives and participles.

E. g. Acts 28: 13 *δευτεραιοι ηλθομεν*, i. e. *on the second day*, *postridie*; comp. Xen. Cyr. V. 2. 1. Diod. Sic. XVI. 68. — Acts 18: 26 *ακριβεστερον αυτω εξεθεντο την του θεου οδον*. Luke 19: 11 *προσθεις ειπε παραβολην*, i. e. *parro*. 22: 32 *επιστρεψας στηριξον*. 1 Thess. 3: 5 *εις κενον*, i. e. *kenos*; see in § 46. 1. ε.

5. An adverbial sense is often expressed by a periphrasis, viz. by a substantive and the preposition which governs it, although the appropriate adverbial form may at the same time exist in the language.

This is common among the Greek writers; though the writers of the New Testament may have derived it from the Hebrew, where it is prevalent; see Gesen. p. 625. Stuart § 156. 3. This mode of expression, however, is allowable, and is not unfrequently employed, in all languages.

E. g. Matt. 22: 16 *εν αληθεια*, i. e. as we say *in truth*, for *truly*. Luke 22: 59 *εν αληθειας* of a *truth, truly*, comp. Mark 26: 73 where it is *αληθως*. Acts 17: 31 *εν δικαιοσυνη*, i. e. *δικαιως*. Eph. 6: 24 *εν αφθαρσια*. Phil. 3: 6 *κατα ζηλον*. etc. Other examples see in § 46. 1. — An instance where merely the accusative, without a preposition, is

to be taken adverbially, occurs Luke 9:14 κατακλινάτε αὐτοὺς κλί-
σας ἀνα πεντηκόντα; see Matthiae § 423 ult. In such cases κατα
is commonly to be supplied; see Bos Ellips. p. 717. Here too we
may perhaps refer 2 Cor. 6:13 τὴν ἀντιμισθίαν *ad vicem rependen-*
dam; comp. Viger. p. 59. Respecting τὴν ἀρχὴν John 8:25, see
Kuinoel in loc. and Wahl art. ἀρχή no. 4.

NOTE. To express the adverb *daily*, we find in 2 Cor. 4:16 the
phrase ἡμέρα καὶ ἡμέρα. This is decidedly Hebraism; Gesen. p. 669.
Stuart § 169. 1. e. So also is the phrase εἰς ἀπαντησιν, *obviam*; Matt.
25:1. Acts 28:15. It is equivalent to רָחֵק רָחֵק.

§ 48. Particles of negation.

1. The simplest negation, as is well known, is ex-
pressed in Greek by the particles *οὐ* and *μη*.

The difference between these two particles has been fully develop-
ed by Hermann ad Viger. p. 804. no. 267. comp. Matthiae § 600.
Buttmann § 135. The particle *οὐ* is employed, where any thing is imme-
diately and directly denied; the particle *μη* is used, where that which
is denied is a mere matter of supposition or cogitation. This distinc-
tion holds also in the New Testament, as will appear from a few ex-
amples, viz. John 3:18 ὁ πιστευων εἰς αὐτον, οὐ κρινεται ὁ δε μη
πιστευων, ἡδη κεκριται, ὅτι μη πεπιστευκεν. Here it is *οὐ κρινε-*
ται, because it is simply and fully denied that the believer is ever
subject to condemnation; but it is *μη πιστευειν*, as expressing nega-
tion in a supposed case, and ὁ μη πιστευων is equivalent to *should*
there be any one who does not believe, etc. while the phrase *οὐ πιστευων*
would imply some definite individual who actually does not believe. So
it is ὅτι μη πεπιστευκεν, i. e. *because, by supposition, he has not believed*.
Col. 1:23 εἶγε ἐπιμενετε τῇ πιστεὶ—καὶ μη μετακινουμενοι ἀπο τῆς
ἐλπίδος, where the *not being moved* is put (in a sentence beginning
with *εἶγε*) as a condition, and consequently is a matter of supposition.
1 Thess. 2:9 and 2 Thess. 3:8 εργαζομενοι πρὸς τὸ μη ἐπιβαρῆσαι
ὑμῶν ἐκθροῦσαμεν, where the being burdensome is not denied as a
fact, for the apostle might involuntarily have been to them a burden;
but as a thing not intended nor desired by the apostle. 2 Thess. 1:8
διδόντος ἐκδικῆσιν τοῖς μη εἰδοσὶ θεον καὶ τοῖς μη ὑπακούουσιν τῇ
εὐαγγελίῳ, where the case is supposed, that there should be such un-

belief, etc. Rom. 7: 3 ελευθερα εστιν απο του νομου; του μη ειναι μοι χαλιδα. 8: 4 ινα το δικαιωμα—πληρωθη εν ημιν, τοις μη κατα σαρκα περιπατουσιν, i. e. on the supposition that we do not, etc. 13: 3 θελεις μη φοβεισθαι την εξουσιαν. 14: 21 καλον το μη φαγειν κρεα, i. e. it is well, if one never eats meat, etc. 15: 1 οφειλομεν δε ημεις—και μη εαυτοις αρεσκειν, comp. v. 3 και γαρ ο Χριστος ουκ εαυτω ηρεσεν. 1 Cor. 7: 1 καλον ανθρωπω, γυναικος μη απτεσθαι.

The particular constructions in which μη is found, may be classed as follows, viz.

- (a) After *ος, οστις, οσος αν (εαν)*; e. g. Matt. 11: 6. Mark 6: 11. al.
- (b) After *conditional* particles, as *ει, εαν*; or those which express the *end* or *object* of an action, as *ινα, οπως, ωστε*; e. g. Rom. 7: 7. 11: 15. 15: 20. 1 Cor. 1: 17. 2: 5, 11. 4: 6. 2 Cor. 2: 3, 5. 3: 7. 4: 7. al.
- (c) With an infinitive in a dependent proposition; e. g. Matt. 2: 12. 1 Cor. 5: 9. Luke 20: 27. Acts 4: 20. Rom. 7: 3. 11: 8, 10. 1 Cor. 9: 18. 2 Thess. 2: 2. Acts 27: 21. 2 Cor. 2: 1. al.
- (d) After participles, when they are to be taken generally, and as corresponding either to *quicumque, quisque* (Herm. ad Vig. p. 805), as Matt. 9: 36. 25: 29. John 5: 23. Rom. 14: 3. 1 Cor. 7: 30. or to *tanquam qui*, as 1 Cor. 10: 33 αρεσκω μη ζητων το εμαυτοι συμφερον. Phil. 3: 9 ευρεθω εν αυτω μη εχων εμην δικαιοσυνην την εκ νομου. 1 Cor. 7: 37. or where they may be rendered in connexion with *though, although*, as John 7: 15. 1 Pet. 1: 8.
- (e) In the signification *ne, lest*, before the imperative or subjunctive; see below in no. 5.
- (f) As a sign of interrogation, *is it so then?* etc. Rom. 9: 14. 10: 19. 2 Cor. 1: 17. See Herm. ad Vig. p. 789.

After all, it would appear as if, in some peculiar circumstances, the particle μη was employed in the place of ου. This appearance it is so much more the duty of grammarians to endeavour to explain, because the use of the negative particles has so many delicate shades, as to have presented some embarrassment to grammarians and commentators even among the Greeks themselves.—Thus in 1 Cor. 9: 21 *εγενομην τοις ανομοις ως ανομος, μη αν ανομος θεω αλλ' εννομος Χριστω*. But here the participle with μη is to be rendered *quamvis non sim, though I might not be*, etc. Rom. 10: 20 *ευρεθην τοις εμε μη ζητουσιν*, i. e. generally, *all, whoever they may be, who*, etc. while *τοις ου ζητουσιν* would imply some particular nation, etc. 1 Cor. 1: 28 εξ-

ἐλέξατο ὁ θεὸς τα μὴ ὄντα ἵνα τα ὄντα καταργησῇ, where τα ὄντα would signify *things not in existence*; while τα μὴ ὄντα implies merely that they are *to be considered, estimated, as not existing*.—In respect to the examples which follow, it is to be premised, that where the Greeks wish to express a very definite and emphatic negation, as in an antithesis, they often employ μὴ; because οὐ on the other hand is incapable of designating any degree of intensity;* e. g. 2 Cor. 5: 21 τον γὰρ μὴ γινόντα ἁμαρτιαν ὑπὲρ ἡμῶν ἁμαρτιαν ἐποίησε. Here τον οὐ γινόντα would merely imply the same as τον ἀγνοούντα, i. e. simply a state of ignorance; for the meaning of οὐ like that of *a privative*, flows together and amalgamates with that of the verb with which it is connected, as in οὐ φημι i. q. *nego*. The apostle, however, would express the idea with the strongest emphasis, and therefore makes the negation particularly prominent, *he knew no sin at all, not in the least possible degree*; comp. Wahl art. μὴ I. 3.—2 Cor. 4: 18 μὴ σκοπούντων ἡμῶν τα βλεπομένα, ἀλλὰ τα μὴ βλεπομένα, is to be rendered as the definite antithesis requires. So 2 Cor. 6: 9 ὡς παιδευομενον καὶ μὴ θανατουμενοι. 2 Cor. 3: 14 ἀχρὶ τῆς σημερον το αὐτο. καλυμμα—μένει, μὴ ἀνακαλυπτομενον.

NOTE. Since οὐ, when connected with verbs, etc. serves simply to invert their meaning from a positive to a negative sense, as οὐ φημι is i. q. *nego*; so also when joined with nouns it sometimes, like *a privative* gives them the opposite signification; e. g. Lam. 1: 7 ἐν οὐκ ἰσχυί, i. e. *in weakness*; comp. in New Testament, Rom. 9: 25 οὐ λαον, Germ. *Nichtvolk*, [for which there is no equivalent word in English. This is Hebraism; comp. חֵלֶק—נֶחֱלֶה, עַם—נֶעָם, etc. Gesen. p. 832. Stuart § 206. 5 note. R.]

2. In oaths and affirmations, the conjunction *εἰ* is sometimes to be taken as a negative.

E. g. Mark 8: 12 ἀμὴν λέγω ὑμῖν, εἰ δοθησεται—σημειον, i. e. *there shall no sign be given*. Heb. 3: 11 ὡμοσα· εἰ εἰσελευσονται εἰς τὴν καταπαυσιν μου. This is in imitation of the Hebrew עַד; see Gesen. p. 884. Wahl art. εἰ no. 7. εἰαν no. 3.

* An instance of a similar, though not precisely the same construction, occurs in Latin, when *haud* is put in antithesis with *sed*; e. g. Liv. XXI. 1 *haud ignotus belli artes inter se, sed expertas—conserebant Romani et Carthago*. i. e. *not indeed unknown, but known, i. e. perfectly known*. Comp. also Sallust. Catil. 3.

NOTE 1. In respect to the opposite of this, viz. *εαν μη* as an affirmation, *surely, certainly*, etc. Ez. 17: 19, there is no example of it in the New Testament; for it is with the greatest inconsideration that Haab (p. 226) has referred here such passages as Mark 10: 30. 2 Thess. 2: 3.

NOTE 2. With the above idiom Wahl also classes Mark 4: 22 *οὐ γὰρ ἐστὶ κρυπτον, ὃ εἰν μὴ φανερωθῇ*, and supposes that *εἰν* stands here instead of *οὐ*, as is undeniably the case in the Septuagint, Judg. 5: 8. 2 K. 3: 14. Prov. 27: 24; see Wahl art. *εἰν* no. 3. comp. Gesen. p. 844. But this is not necessary; for *ὃ εἰν μὴ* is *quod non aliqua ratione, which shall not in some way or other be made manifest*, etc. Generally speaking, Hebraisms are not to be attributed to the writers of the New Testament without some proof or explanation.

NOTE 3. In Hebrew and in the Septuagint, when two verbs are connected, both of which are used in a negative sense, the particle of negation is often expressed only before the first verb, and is to be supplied before the second; see Gesen. p. 832. Stuart § 211. 11. The only examples of this idiom in the New Testament are in passages quoted from the Septuagint, e. g. Matt. 13: 15. Mark 4: 12. John 19: 40.

3. It has often been stated as a general rule, that in sentences which contain a negative followed by *ἀλλὰ*, the negation is not to be taken as absolute, but only in a qualified sense; and is to be translated by *non tam—quam, not so much—as*; or by *non solum—sed, not only—but*, etc. see Glass I. p. 418 ff. Haab p. 145 ff. comp. Bos Ellips. p. 772 ff. Valken. Opusc. II. p. 190. ad Dion. Hal. IV. 2121. 10.—E. g. Acts 5: 4 *οὐκ εἶπεν τῷ ἀνθρώπῳ, ἀλλὰ θεῷ*, *not so much unto man (sc. Peter) as unto God*. 1 Thess. 4: 8 *οὐκ ἀνθρώπον ἀθετεῖ, ἀλλὰ τὸν θεόν*, *he rejects not merely man (sc. Paul) but also God*. But in these and all similar passages, the negative particle retains its full force; e. g. in 1 Thess. I. c. while the apostle speaks of the divine teaching, his own individuality shrinks into nothing and vanishes; so in Acts I. c. and comp. John 12: 44. Mark 9: 37. In a similar construction also with *καί*, Matt. 9: 13 *ἐλεος θέλω καὶ οὐ θυσίαν*, quoted from Hos. 6: 16, both the prophet and Christ would represent the disposition or sentiment of compassion as really coming in place of the external offering, which was merely symbolical; for that the prophets of the Old Testament had already formed a just estimate of the nature and comparative value of sacrificial offerings, is obvious to every attentive reader of the

4. The general rule of the Greek language is, that two negatives only strengthen the negation; See Viger. p. 451 ff. That this, however, is far from being always the case, is fully shewn by Buttmann, p. 564. comp. Matthiae § 601 ult. Viger. p. 452. In accordance with this exception, only one example occurs in the New Testament; viz. Acts 4: 20 οὐ δυναμεθα ἡμεῖς, ἀ εἰδομεν καὶ ποιουσαμεν, μὴ λαλεῖν, i. e. what we see and hear, we must promulgate. The negative particles here belong to different verbs, the first giving a negative sense to δυνασθαι, the other to λαλεῖν. Syt. لا نتمكن ولا نقول ولا نفعل.

NOTE 1. Two negatives properly serve to strengthen the negation in Greek, only when one of them is annexed to a sentence which is already complete without it; e. g. John 15: 5 *χωρίς εμου ου δυνασθε ποιειν ουδεν*, where *ουδεν ου δυνασθε ποιειν* would mean *nihil non*, i. e. *omnia*. 1 Cor. 6: 10 *ου λοιδοροι ουχ ἀρπαγες βασιλειαν θεου ου κληρονομησουσι*, where the negative is merely again repeated before the verb. 2 Cor. 11: 8 *παρων—ου κατεναρκησα ουδενος*. So Plato *Apol.* 19 *ου γαρ εστιν οστις ανθρωπος σωθησεται, ουτε υμιν, ουτε αλλω, κ.τ.λ.*

NOTE 2. The following are examples of the accumulation of negatives, for the sake of emphasis, viz. Mark 24 : 21 οὐδ' οὐ μὴ γενήται. 14: 25 οὐκετι οὐ μὴ πτω, comp. Luke 22: 16. Luke 10: 19 οὐδεν ὑμῶς οὐ μὴ ἀδικήσει. 23: 53 οὐ οὐκ ἦν οὐδεπῶ οὐδεὶς κείμενος. 1 Cor. 8: 2 οὐδεπῶ οὐδεν ἐγνώκε. Comp. Plato Parmen. ult. ὅτι ταῖα τῶν μὴ ὄντων οὐδενι οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει, see Stallbaum ad Phileb. p. 42. Matthiae § 601.

5. The negative particle *μὴ* often stands in a negative wish, entreaty, etc. viz.

(a) In a negative wish, it is construed with the optative; e. g. in the often recurring phrase, *μὴ γένοιτο*, Luke 20: 16. Rom. 9 : 14. Gal. 2: 17. al.

(b) In a negative entreaty, etc. it is construed as follows, viz.

(1) With the imperative of the present, when the action is to be expressed as continued, permanent, etc. Matt. 6: 19 *μὴ θησαυρίζετε ὑμῖν*. 7: 1 *μὴ κρίνετε*. Mark 13: 11 *μὴ προμεριμνατε*. John 14: 1. Mark 13: 7. Rom. 11: 18.

(5) With the subjunctive of the aorist, where the action is to be expressed as transient, or only once occurring; e. g. Luke 6: 29 *ἀπο τοῦ αἰρόντος σου τὸν ἱματίον, καὶ τὸν χιτῶνα μὴ κώλυσις*. Matt. 10: 34 *μὴ νομίσητε, ὅτι ἡλθον κ.τ.λ.* i. e. *do not for a moment suppose*, etc. So in prohibitions, Mark 10: 19. Matt. 6: 7; where it is not the repetition or continuance of the action, but the action itself as occurring at all, that is forbidden. Comp. Rom. 3: 8. Acts 23: 9.

(3) With the imperative of the aorist in a similar sense, Matt. 6: 3. 24: 18.

(4) With an infinitive, after *προσευχεσθαι*, Luke 22 : 40 *προσευχέσθαι μὴ εἰσελθεῖν εἰς πειρασμόν*; and also after *κηρυσσεῖν*, Rom. 2: 21 *κηρυσσῶν μὴ κλεπτειν*. Both these verbs imply a negative; see Matthiae § 533 note 3.

For the construction of *μὴ* with verbs generally, see Viger. p. 458, and Wahl on the word.

NOTE 1. The double negative *οὐ μὴ* occurs with the subjunctive in Matt. 5: 18. 15: 5. Luke 21: 33. see Buttmann p. 564. It occurs also with the future of the indicative (which has a near relation to the subjunctive), Matt. 26: 35. Mark 14: 31. See Lobeck ad Phryn. p. 735 ff.

NOTE 2. The particle *οὐ* sometimes occurs alone in prohibitions,

before the future indicative; e. g. Matt. 5: 21 οὐ φονεύσεις, comp. 19: 18. Acts 23: 5 ἀρροῦντα τοῦ λαοῦ σου οὐκ ἔστις νόμος. Rom. 13: 9 οὐ μοιχεύσεις. *al.* But these are all quotations from the Septuagint, where the translators have often imitated the Hebrew *לִפְנֵי* before the imperative and future, instead of *בְּיָמָי*. The writers of the New Testament, where they use their own language, have never exhibited this anomaly.

FIGURES OF SYNTAX AND RHETORIC.

§ 49. *Paronomasia.*

1. Paronomasia is a favourite figure among the Hebrews, and occurs also in the New Testament, especially in the writings of Paul, where it seems to be sometimes unpremeditated, and sometimes to be the result of design on the part of the writer. It may be divided into two kinds, viz.

(a) Where words of a like sound are employed in the same sentence, without regard to their sense.

E. g. Rom. 1: 29 *πορνεία, πονηρία, — φθόνου, φρονου.* v. 31 *αὐνετους, αὐνηθετους.* 1 Cor. 2: 13 *ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικά συγκρίνοντες.* Rom. 12: 3 *μη ὑπερφρονεῖν παρ' ὃ δι φρονεῖν.* Luke 21: 11 *καὶ λιμοὶ καὶ λοιμοὶ ἐσονται.* See on the whole subject, Gesen. *Lehrg.* p. 858. Stuart § 216.

NOTE. In order to form a paronomasia of this kind, unusual words or forms of words are sometimes employed; e. g. Gal. 5: 7 *πειθεσθαι — ἡ κείσμονη*; see Winer's *Comm.* in Ep. ad Gal. p. 75.

(b) Where the words are not only the same in sound, but there is also a resemblance or antithesis in the sense.

E. g. Gal. 4: 17 *ζηλουσιν ὑμᾶς — ἵνα αὐτοὺς ζηλούτε.* Rom. 5: 19 *ὥσπερ διὰ τῆς παρὰ κούης τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ οὕτω καὶ διὰ ὑπακούης τοῦ ἑνὸς δικαίου καθυσταθήσονται.* Phil. 3: 2, 3 *βλέπετε τὴν κατατομὴν, ἡμεῖς γὰρ*

δομεν· ἡ περικοπή. 2 Cor. 4: 8 ἀπορούμενοι, ἀλλ' οὐκ ἐλπίσσομεθα. 2 Thess. 3: 11 μηδεν εργαζομενους, ἀλλὰ περιεργαζομενους. Phil. 10, 20 Οηταιμον—ναι, ἀδελφε, ἐγὼ σε οηταιμην ἐν κυριῳ. 2 Cor. 5: 4 ἐφ' ᾧ οὐ θελομεν ἐκδυσασθαι, ἀλλ' ἐπενδυσασθαι. Acts 8: 30 ἀρὰ γε γινώσκεις, ἃ ἀναγινώσκεις. So 1 Cor. 3: 17. 6: 2. 11: 29, 31. 2 Cor. 10: 2.

[NOTE 1. In this manner a paronomasia is sometimes formed by repeating the same word in a different sense; e.g. Matt. 8: 22 ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς. See Gesen. p. 859. Stuart § 216. 2. c. R.]

NOTE 2. A concealed paronomasia is supposed by some to be contained in 1 Cor. 1: 23 κηρυττομεν Χριστον ἐσκαυρωμενον, λουθάριον μὲν σκανδαλον, ἔσθρῃ δὲ μωρία, αυτοῖς δὲ τοῖς κλητοῖς—σφοδρία, where they suppose Paul has expressed the sense of the Hebrew or Syro-Chaldaic words לְשׂוֹן סְטֵוֹל and לְשׂוֹן סְטֵוֹל סְטֵוֹל, לְשׂוֹן מְוִרָה and לְשׂוֹן מְוִרָה; see Glass Phil. sacr. I. pt. II. p. 1339. But where the word לְשׂוֹן ever occurs in the sense of σκαυρος, is unknown to me. In itself considered, that there should be such allusions to Syro-Chaldaic words in a writer who thought in that language, is by no means improbable. In the discourses of Jesus, for instance, which were spoken in the Syro-Chaldaic, there were probably many examples of paronomasia, which would of course be entirely lost in a Greek translation; comp. Glass l. c.

NOTE 3. It is not to be supposed that similar examples of paronomasia are wanting in the classic Greek writers. Instances of this kind have been collected by Elsner, in his *Diss. II. Paul. et Jesaias inter se scripturati*, p. 24. In the apocryphal writings of the Old Testament also, compare particularly Dan. 13: 54, 55 εἶπον, ὑπο τι δένδρον εἶδες αὐτοὺς—ὑπο σχινοῦ, εἶπε δὲ Δανιηλ—σχισει σε μέσον. v. 58, 59 εἶπεν, ὑπο πρινοῦ—εἶπε δὲ Δανιηλ—τὴν ῥομφαίαν ἔχων πρὶς σε σε μέσον.

§ 50. Attraction.

1. The name of *attraction* is given to that mode of construction, by which two sentences or clauses that have a logical connexion, are in a grammatical view entangled, as it were, in each other. Two species of

this construction are of common occurrence in the New Testament.

See Fischer ad Well. III. pt. I. p. 321 ff. Hermann ad Vig. p. 891 ff. comp. p. 547. Buttman p. 574 ff.

(a) The *relative* is put in the case which is governed by the verb of the preceding clause.

E. g. John 2: 22 ἐπιστεύσαν τῷ λόγῳ, ὃς εἶπεν ὁ Ἰησοῦς, instead of ὃν εἶπεν. For other examples of this kind of attraction, and also of the neglect of it, see above in § 18.

(b) After verbs followed by *ὅτι* or *ὅτι* with another clause, the noun which would properly be the *subject* of the latter clause, is put as the *object* of the preceding verb, and in the case which that verb governs.

E. g. 2 Thess. 2: 4 ἀποδεικνύντα ἑαυτὸν, ὅτι ἐστὶ θεός. 1 Cor. 16: 15 ὁδοῦτε τὴν οἰκίαν Στεφάνου, ὅτι ἐστὶ ἀποστολὴ τῆς Ἀχαΐας. Acts 4: 13. 9: 20. 26: 5. 1 Cor. 15: 12. Eph. 2: 10. John 4: 35. Matt. 25: 24. Rev. 17: 8. Comp. Tob. 6: 12. 1 Macc. 13: 53. 2 Macc. 2: 1. 1 K. 11: 28. al. So with ποθεν Luke 13: 27. and μηπως Gal. 4: 11. This species of attraction occurs often in Hebrew; e. g. Gen. 1: 4 וַיֵּרָא אֱלֹהִים אֶת-הָאָרֶץ כִּי טוֹב. Ex. 2: 2. See Gesen. p. 854.

NOTE. The construction in 1 Cor. 10: 16 τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν, which has been already noticed in § 25. 4, may also be properly brought within the general idea of attraction. So 1 Pet. 2: 7. See Fischer ad Well. III. pt. I. p. 339 ff.

§ 51. Parenthesis and Anacoluthon.

1. Sometimes the construction with which a sentence begins, is afterwards interrupted, especially in the writings of Paul. This is done in two ways, viz. the writer after a longer or shorter digression, again resumes the same construction; or else, abandoning the former, he introduces a new construction, leaving

the first one incomplete. The former of these is *parenthesis*; the latter *anacoluthon*.

2. Parentheses, by which the grammatical connexion of a sentence is for a time interrupted, occur in every part of the New Testament, but in no writer so frequently as in Paul. They are generally introduced as follows, viz.*

(a) Where the parenthesis is short, it is inserted without hesitation between two clauses which are grammatically connected, and then after the conclusion of the parenthesis, the latter clause proceeds as if no interruption had taken place.

E. g. Acts 1: 15 Πέτρος—εἶπεν (ἦν τε ὄχλος ὀνομάτων ἐπὶ το αὐτὸ ὡς ἑκατὸν εἰκοσίν) ἀνδρες ἀδελφοί, εἶδει κ.τ.λ. 1 Cor. 15: 52 ἐν τῇ εσχάτῃ σαλπηγῇ (σαλπίζει γὰρ—ἀλλαγῆσόμεθα) δεῖ γὰρ το φθαρόν κ.τ.λ. 2 Cor. 6: 2. 10: 3, 4. Gal. 2: 8. A parenthesis of considerable length is in this way inserted in Rom. 2: 13—16.

In cases of this kind the parenthesis is commonly indicated by the particles *δε, τε, γὰρ*, etc. at its commencement; see the above examples, and Rom. 1: 20. 15: 3. Heb. 7: 20. al.

(b) When the parenthesis is longer, the principal word or words of the preceding clause are repeated, with or without variation, after the parenthesis.

E. g. 1 Cor. 8: 1—4 περὶ τῶν εἰδωλοθύτων οἶδαμεν, (ὅτι πάντες γινώσκοντες ἐχομεν—ὑπ' αὐτοῦ) περὶ τῆς βρώσεως οὐκ ἔσθωμεν ὅτι κ.τ.λ. Eph. 2: 1—5 ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, (ἐν αἷς ποτε—ἣν ἠγαπήσεν ἡμᾶς) καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνέζωποίησε κ.τ.λ. 1 John 1: 1 ff. ὁ ἀκηκόαμεν,

* Comp. C. Wölle *Comment. de parenthesi sacra*, 1726. J. F. Hirt *Diss. de parenth. et generatim et speciatim sacra*, 1745. A. B. Spitzner *Comm. philol. de parenth. libris P. et N. T. accommodata*, 1773. J. G. Lindner *Comm. I. II. de parenth. Johanneis*, 1765. Keil *Lehrb. der Herm.* p. 58. Bauer *Philol. Thucyd. Paull.* p. 278.

ὁ ἑώρακα μετὰ τὰς σφάλλαις ἡμῶν, ἃ ἐδεσασμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλαφησαν, περὶ τοῦ λόγου τῆς ζωῆς (καὶ ἡ ζωὴ ἐπαπαρωδή—καὶ ἐφανερώθη ἡμῖν) ὁ ἑώρακα μεν καὶ ἀκηκόαμεν κ.τ.λ. John 6: 22—24. Eph. 2: 12—19. Rev. 3: 8—10. Here also may be referred James 5: 1, where *αγε νυν* connects itself back with 4: 13; see Pott. and Hettinger in loc. So Eph. 3: 1, where *τοῦτον χάριν* appears to refer forward to v. 14 *τοῦτον χάριν καμπτῶν τα γονατά*;* though other interpreters, as Chrysostom, Theophylact, Wolfe, Koppe, Schott, would supply *εἰμι* in connexion with ὁ δεσμός. Comp. also Syr. *ܘܥܡܐ ܠܐ ܡܢ ܕܡܪܝܬܐ ܕܐܡܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ*.

NOTE 1. Paul sometimes accumulates short parentheses, one after another, in the same sentence; e. g. Rom. 1: 2—6, where after *εὐαγγελίῳ θεοῦ*, after *νῦν αὐτοῦ*, and after *Χριστοῦ τοῦ κυρίου ἡμῶν*, are inserted short parenthetic clauses, by way of explanation.

NOTE 2. It is not to be denied that modern interpreters and editors of the New Testament (as also Haab p. 262 ff.) have been quite too free in regard to parentheses; so that it is not without reason that Tittmann has made the following remark, in the preface to his stereotype edition of the New Testament p. vii. "*eas notas, quibus parentheses indicari solent, omnes ejeci, partim quod multae manifesto falsae sunt, aut certe arbitrariae atque ab aliis aliter positaе, etc.*"

3. The *anacoluthon*,† or sentence which contains two different constructions, such that the beginning of the sentence is not in grammatical connexion with the close, occurs not unfrequently in the epistolary style of Paul.

E. g. Gal 2: 6 *ἀπο δὲ τῶν δοκούντων εἶναι τι, ὅπριοι ποτε ἦσαν, οὐδὲν μοι διαφέρει (πρόσωπον θεοῦ ἀνθρώπου οὐ λαμβάνει) ἐμοὶ χάρις οἱ δοκούντες οὐδὲν πρόσκεθεντο*, where grammatical regularity would require *ἀπο δὲ τῶν δοκούντων—οὐδὲν μοι πρόσκετεσθαι*. Gal. 2: 4, 5 *διὰ δὲ τοὺς παρεισάκτους ψευδαδελφούς—οἷς οὐδὲ πρὸς αἶσαν*

* On this passage Theodoret remarks: *βουλῆται μὲν εἰπεῖν, ὅτι ταύτην ὑμῶν τὴν κλήσιν εἰδώς καὶ ἀκριβώς ἐπιστάμενος—δεομαι καὶ ἱκετεύω τὸν τῶν ὅλων θεὸν κ.τ.λ. τὸ θεῖον δὲ πλεῖστα διὰ μέσου, πάλιν τῆς εὐεργεσίας σημαίνων τὸ μέγεθος.*

† Comp. Buttmann p. 595 ff. Hermann excurs. ad Viger. p. 394 ff. Gernhard ad Cic. de offic. p. 441 ff.

ἐξάμεν τὴν ὑπόταξιν κ.τ.λ. where the anacoluthon is occasioned by the parenthesis inserted in γ. 4. The apostle might say, either *that he did not cause Titus to be circumcised on account of (i. e. to please) false brethren*; or, *that in this respect he did not at all yield to their wishes, etc.* As it stands, he has intermixed both constructions; see Winer Comm. in loc. — Rom. 2:7, 8 τοῖς—ζητοῦσιν, ζῶντων αἰώνιον (ἀποδοῦναι), τοῖς δὲ ἐξ ἐσθλείας—θυμὸς καὶ ὀργή. 2 Cor. 12:17 μὴ τιπᾶ, ὡς ἀπεσταλκῆς πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονεκτήσα ὑμᾶς. 1 Pet. 2:7 οὐτος ἐγενήθη εἰς κεφαλὴν γωνίας καὶ λίθος προσκομματος. On Rom. 8:3 ff. το γὰρ ἀδύνατον κ.τ.λ. see the commentators, and Bæuer Philol. Thucid. Paull. p. 197.

In 2 Cor. 8:3 ὅτι κατὰ δύναμιν καὶ ὑπὲρ δύναμιν ἀνθαιρετοί, μετὰ πολλῆς παρακλησεως δεόμενοι κ.τ.λ. the construction may be most easily resolved by supplying ἦσαν or ἐγενοντο in connexion with ἀνθαιρετοί; see Grotius and Schulz in loc. Others give a different solution; e. g. Bauer l. c. p. 277. — In Heb. 3:15 the writer goes on in the words of the Old Testament, μὴ σκληρυνήτε τὰς καρδίας ὑμῶν κ.τ.λ. and there is no anacoluthon. A different opinion is held by Storr, in his Pauli Bp. an die Heb. p. 57.

A departure from the construction with which a sentence begins, is also found in 2 Cor. 11:28 χωρὶς τῶν παρεκτός, ἡ ἐπισυντάσις — ἡ μεριμνά. Less striking, perhaps, are the following, viz. Rom. 12, 1, 2 παρακαλῶ ὑμᾶς—παραστήσαι καὶ μὴ συσχηματίζεσθαι—μεταμορφωσθε. Eph. 1:20 ἣν ἐνηργήσεν ἐν τῷ Χριστῷ, ἐξ ἐκείνης αὐτῇ ἐκ νεκρῶν καὶ ἐκ αἰθέρος ἐν δεξιᾷ αὐτοῦ. Col. 2:14 ἐξαλειψάσθαι αὐτὸ ἤρκεν. 1 Cor. 14:5 θέλω πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύετε. Rom. 12:14 ff. εὐλογεῖτε — χαίρειν (χαίρετε)—φρονούντες. 2 Cor. 8:23 εἴτε ὑπὲρ Τιτου—εἴτε ἀδελφοί (ὑπὲρ ἀδελφῶν). Eph. 5:27 παραστήσῃ τὴν ἐκκλησίαν—μὴ ἔχουσιν—ἵνα ἡ ἁγία. Eph. 5:33. John 15:5.

NOTE 1. It happens very often, that when a construction is carried on by participles, these being separated from the principal verb or word, are put in a different case from that which the grammatical construction would require; e. g. Mark 12:40 οἱ κατεσθιοντες τὰς οἰκίας, which refers back to βλέπετε ἀπο τῶν γραμματέων τῶν θελούντων κ.τ.λ. in γ. 38. Col. 3:16 ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖται ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδασκόντες καὶ νοουθετοῦντες ἑαυτοὺς. 2 Cor. 9:10, 11 ὑμῶν—ἐν παντί πλουτιζόμενοι, and γ. 13

δοξαζόντες. Acts 15: 22 ἐδοξε τοῖς ἀποστόλοις—γραφάντες, κ.τ.λ. Luke 22: 20. See Vigerus p. 337 ff.

NOTE 2. A transition from the *indirect* to the *direct* discourse, occurs in Luke 5: 14 παρηγγεilen αὐτῷ μηδενι εἰπειν ἀλλὰ ἀπελθὼν δεῖξον σε αὐτῷ τῷ ἱερεὶ κ.τ.λ. A similar example is adduced by Kuinoel in loc. from Arrian. Exp. Alex. V. 11. Other examples see in Vigerus p. 207. b. 219. a. An intermixture of direct and indirect discourse is found in Acts 23: 22 ὁ χιλιάρχος ἀπέλυσε τὸν νεανίαν, παρηγγεilas μηδενι ἐκλαλήσαι ὅτι πάντα ἐνεφανίσας πρὸς με. Acts 1: 4 παρηγγεileen, ἀπο Ἱερουσαλὺμα μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἡμεῖς αὐτεῖς μαρτυροῦμεν. So 1. Mac. 14: 21 ἀπαγγεileen Ἰωαννῇ, ὅτι ἀπολετὰ ὁ πατήρ αὐτοῦ—καὶ ὅτε ἀπεσταλκὸς καὶ σὲ ἀποκτενεῖ. Comp. Gesen. p. 892 ff. Stuart ὁ. 212. 3r

§ 52. Peculiarities in the arrangement of words.

1. Anomalies in the arrangement of words in a sentence also occur in the New Testament, by which the natural order of the words is more or less disturbed, and a difficult construction introduced; so that a kind of harshness is sometimes imparted to the sentence in which they occur.

These anomalies are found most frequently in the writings of Paul, and occur also in the Greek writers; see Buttmann p. 598 ff. Keil Lehrb. der Herm. p. 59 ff. Bauer Philol. Thucid. Paull. p. 260 ff. W. Kahler Saturæ duplex de veris et fictis textus sacr. trajectionib. ex Evang. et Actis Apost. collect. 1728.

(a) The following are examples of *less striking* inversions and disjunctions of words which belong together, viz. Heb. 13: 11 ὡς γὰρ εἰσφέρεται ζωῶν το αἷμα. 1 Tim. 6: 5 διεφθαρμένων ἀνθρώπων τὸν νοῦν. Heb. 11: 32 ἐπικειπεί με διηγούμενον ὁ χρόνος περὶ Γεδεων. 12: 13 κριτὴ θεῶν πάντων. Rom. 8: 18 διὰ τὴν μέλλουσαν δοξάν ἀποκαλυφθῆναι εἰς ὑμᾶς. Gal. 3: 23 εἰς τὴν μέλλουσαν πιστὶν ἀποκαλυφθῆναι. 1 Thess. 1: 4 εἰδοτες ὑποθεοῦ τὴν ἐκλογὴν ὑμῶν. 2 Cor. 12: 21. Acts 7: 48. So John 12: 1 πρὸ ἑξ ἡμερῶν τοῦ πάσχα, instead of ἑξ ἡμερῶν πρὸ τοῦ πάσχα. Comp. Amos 1: 1. 4: 7. Joseph. Ant. XV. 14 πρὸ ἡμέρας μίας τῆς ἑορτῆς; and see Wetstein and Kypke in loc.

phrase *ἡ προθυμία του θελεῖν* in v. 11. For *θελεῖν* in v. 10, is really more than *ποιεῖν*; it signifies *to do* i. e. *to give freely, gladly*; comp. v. 3 and John 6: 21. In v. 11 the whole emphasis lies on *επιτελεῖν*, as if the apostle would say *a beginning, yea even beginning with ardour* (*ἡ προθυμία του θελεῖν*) *is not all that is necessary; there must be a carrying through, a completion, of the good deed.* He therefore twice uses (*ποιήσαι*) *επιτελεῖν* in v. 11, and not *ποιεῖν* which would be the antithesis to *θελεῖν* taken merely in the sense of *to will*. The supposed inversion would be more than harsh, and would be hardly tolerable even in Paul. Besides, if *το θελεῖν προενηρξασθε* ye *BEGAN to will*, exhibits no suitable sense. The above mode of explanation is, in general, in accordance with Beza, Hermann, and Bauer (Log. Paull. p. 334.)

2. There is occasionally an appearance of neglecting the nicer rules of grammar in regard to the use of certain words, especially the pronouns; which, however, occasions no difficulty to the attentive reader, and imparts no obscurity or uncertainty to the sense.

E. g. Acts 10: 7 where *αὐτῷ* refers not to *Σίμων* v. 6, but to *Κορνηλίος* in v. 1 ff. and hence some manuscripts read *τῷ Κορνηλίῳ* in v. 7, which is evidently a mere gloss.—Acts 15: 11 where *κακείνοι* is connected in sense with *τα ἔθνη* in v. 7.—Luke 14: 5 *τινὸς ὑμῶν οὗτος ἡ βουὴ εἰς ὄρεα ἐμπεσεται, καὶ οὐκ εὐθὺς ἀνασπασεῖ*, where the *subject* is changed without its being expressly indicated. So Luke 15: 14, 15 *ἐγένετο λιμὸς ἰσχυρὸς—καὶ αὐτὸς (υἱὸς ὁ νεώτερος) ᾤρετο ὥστερσιθαι καὶ—ἐκολληθῇ ἐνὶ τῶν πολιτῶν—καὶ ἐπέμψεν αὐτόν*, where the *subject* is changed twice. This occurs in Hebrew very frequently; see Gesen. p. 803. comp. 2 Sam. 11: 13.

For the connexion of the demonstrative pronoun with a remote subject, see above in § 17.

NOTE. In regard to the arrangement and relative position of words, the different writers of the New Testament have many peculiarities. This, however, is not the place to enter into detail on the subject, since it has only a remote connexion with the department of grammar; and such a course is the more unnecessary, inasmuch as Gersdorf has devoted a separate work to the investigation of the whole sub-

ject—a work too, which, in the part already published, exhibits many results which are well worthy of attention. See his *Beiträge zur Sprachcharakteristik der Schriftsteller des N. Testaments*.

§ 53. Ellipsis.*

The notions of ellipsis, (and also of pleonasm,) which were generally current until a very recent date, were extremely indefinite and incorrect. They were principally introduced and fostered by the uncritical collections of Bos† and his successors, and especially by philologists who have treated of the New Testament; see Haab p. 276 ff. The first attempt to rectify and settle these notions, has been made with acuteness and sagacity by Hermann, in Wolf's *Mus. antiq. studior.* I. Fasc. I. p. 97—235, and ad Viger. p. 869 ff. We shall chiefly follow him in the exhibition now to be made, which, however, is intended only to point out the different classes of ellipsis; since Glass and Haab have already accumulated examples in great abundance.

1. Ellipsis consists in the omission of a word, the idea of which, although it is not actually expressed, must still be supplied in the mind of the reader.‡ In correspondence with the three essential constituents of a sentence, these omissions might also be arranged under three classes, viz. ellipsis of the *subject*, of the *predicate*, and of the *copula*.

An ellipsis of the *predicate*, however, never occurs, and cannot well

* Comp. S. F. A. Wolf *De agnitione ellipseos in interpret. lib. sacror. Comment.* I—XI. 1800—1808. of which Comm. I—VI. are reprinted in Pott's *Sylloge Commentt. theol.* IV. p. 107 ff. VII. p. 52 ff. VIII. p. 1 ff. — Keil *Lehrb. der Hermen.* p. 57 ff. Bauer *Philol. Thucyd. Paull.* p. 162 ff.

† The work of Bos has gone through many editions, viz. L. Bos *Ellipses Græcae*, Francq. 1712. Traj. ad Rh. 1755. ed. C. Schoettgen 1713. 1728. ed. S. F. Leisner, Leip. 1749. 1767. ed. N. Schwebel, Norimb. 1763. cum notis C. B. Michaelis, Hal. 1765. cum prior. editor. suisq. observatt. ed. G. H. Schaefer, Leip. 1808, reprinted at Glasgow 1813.—Comp. Fischer ad Well. III. pt. I. p. 299 ff. III. pt. II. p. 29 ff.

‡ This definition does not include the figure *apostrophe* which belongs properly to rhetoric.

occurs; see Herm. l. c. p. 872. Yet Haab finds such an one in Rom. 9: 28, *οὐ γὰρ ὁ ἐν φανερῷ Ἰουδαίος ἐστίν* (*Ἰουδαίος*); but here is no ellipsis, for the sentence is to be pointed as follows, viz. *οὐ γὰρ ὁ ἐν τῷ φανερῷ, Ἰουδαίος ἐστίν*.

NOTE. After the above remarks, it is apparent, that those instances in which a word or a form of a word is to be supplied out of the preceding or following part of a sentence, cannot well be brought within the notion of ellipsis; because in these the word is not entirely omitted, but is only covertly expressed; see Herm. l. c. p. 869. E. g. John 5: 36 *μαρτυρίαν μείζω (τῆς μαρτυρίας) τοῦ Ἰωάννου*. Eph. 5: 24 *ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως—αἱ γυναῖκες τοῖς ἀνδράσιν (ὑποτάσσεσθωσαν)*. 2 Tim. 1: 5 *ἥτις ἐνοήκησε ἐν τῇ μάμμῃ σου—πεπεισμαι δέ, ὅτι καὶ ἐν σοὶ (ἐνοήκησει)*. 2 Cor. 2: 13 *ὃς δέ τι χαρίζεσθαι καὶ ἐγὼ (χαρίζομαι)*; see Winer's Comm. in Ep. ad Gal. p. 65. 1 Cor. 7: 19 *περιτὴμῃ οὐδὲν ἐστίν καὶ ἡ ἀκροβυστία οὐδὲν ἐστίν, ἀλλὰ τηρησις ἐντολῶν θεοῦ (ἐστὶ τι)*.—So also in respect to the construction *praeognans*, and *zeugma*; for which see above in § 31. 3. Just as little also is *attraction* (§ 50) to be considered as an elliptical construction.

2. An ellipsis of the copula is very frequent.

In respect to *εἶναι* and also *γινεσθαι*, the ellipsis is so common as hardly to need exemplification; comp. Acts 10: 15. Heb. 5: 13. 12: 15. Rev. 15: 4. Other verbs, the idea of which may be gathered from the comparison of the subject and predicate, are also omitted; e. g. Gal. 5: 13 *μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ (κατέχηται ἢ παραλαβῆτε)*; see Winer Comm. in loc. Rom. 4: 9 *ὁ μακαρισμός—ἐπὶ τὴν περιτομὴν ἢ ἐπὶ τὴν ἀκροβυστίαν*; i. e. *does it relate to*, etc. Schoettgen supplies here *πίπτει*, ad Bos Ellips. p. 646. 1 Cor. 6: 13 *τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς βρώμασιν*, i. e. *is destined for*, etc. Bos supplies *προσηκει*.

3. An ellipsis of the subject often takes place, but only in the following circumstances, viz.

(a) Where the subject is necessarily understood, because the predicate in the nature of things can be affirmed of only one definite subject.

E. g. *βροντᾷ, σάλπισσει*, 1 Cor. 15: 52. See above, p. 96. 3.

(b) When the subject is implied in the article.

E. g. Matt. 6: 34 *ἡ αὐριον* sc. *ἡμερα*. al. (Herm. l. c. p. 871.) So Luke 13: 33 *τη εχομενη*. Acts 16: 11 *τη επιουση*. Matt. 11: 23 *της σημερον*, see Bos p. 174 ff. So *ὁ του Ζεβεδαιου* sc. *υιος*. *ἡ Κλωπα* sc. *γυνη*; see above, p. 54. d.

NOTE. To the case *a* above, we may refer the often repeated modes of quotation; e. g. *λεγει* sc. *ἡ γραφη* Heb. 1: 7. al. *φησι* Heb. 8: 5. al. *μαρτυρει* Heb. 7: 17. The construction elsewhere occurs in full; e. g. John 7: 38, 42. 9: 17. Rom. 10: 11. 1 Tim. 5: 18. This ellipsis, which is properly an imitation of the Rabbinic mode of quotation, has passed from the New Testament into the writings of the Fathers; see Bos p. 92.

4. The host of ellipses which have been fabricated for the New Testament, is immeasurably great. The chief source of them has been an unacquaintance with the nature of particular parts of speech, and with the fundamental signification of the cases.

Of these feigned ellipses we can here exhibit only a specimen; since the preceding remarks, or those which are immediately to be made, will render it not difficult to form a just estimate of the whole stock that has been collected by Glass, Bauer, Haab, Wolf, etc. They have usually been divided into ellipses of *nouns*, of *verbs*, and of *particles*. But as I have already spoken of the omission of the verb, and as this part is by far the least copious, I shall confine myself here to the two remaining divisions.

(a) The ellipsis of *nouns* they made to comprise the following cases, viz.

(1) With every adjective standing alone, as *αγαπητος*, *ερημος*, *οι μισθοι*, *το ιερον*, etc. and also with a pronoun or with the neuter article, as *τα του θεου*, *το εσωθεν*, *το κατ' εμε*, they supplied some substantive, such as *γη*, *δουλοι*, *δαμα*, *μερη*, *πρωγμα*, etc. see Bos Ellips. p. 276 ff. 460 ff. They overlooked the circumstance, that an adjective may really occupy the place of a noun (Herm. ad Vig. p. 871.) and that the neuter article *το*, *τα*, etc. which was originally a pronoun, is used for the very purpose of expressing an abstract generality. This may be illustrated from the Latin; where the phrases *hoc est laudabile*, *multum didicit*, cannot be said to be elliptical, because the language

contains no word (like *πραγμα*) which can be supplied; for to conceive that the word *negotium* is omitted or can be supplied, is manifestly absurd.

(2) After verbs like *γευσασθαι*, *ανακαμπτειν*, *κρνειν*, *ανοιγειν*, *προσχειν*, etc. they suppose the case of the *object* to be omitted, e. g. of *βρωμα*, *δρομος*, *θυρα*, *vous*, etc. see Bos p. 70, 120, 197, 323. Haab p. 291 ff. But since these nouns are already implied in the notion of the verbs, e. g. *food* in the idea of *tasting*, a *door* in the idea of *knocking*, etc. the omission is merely apparent; see Herm. ad Viger. p. 869.

(3) Before verbs which are used impersonally in the 3. pers. plural, they would supply the participle of the same verb, as a nominative; e. g. *συλλεγουσι* sc. *συλλεγοντες*; *βλεπουσι* sc. *βλεποντες*; see Haab p. 285 ff. On an absurdity like this it is unnecessary to waste a word.

(b) In regard to the ellipsis of *particles*, Hermann (l. c. p. 877) makes the following just observation: "nulla in re magis plusque errari quam in ellipsi particularum solet." It is almost inconceivable, how much unacquaintance with the fundamental principles of philosophical grammar has been manifested, not only by biblical critics, but by all the old philologists. The following examples may suffice.

(1) In respect to *prepositions*, they would supply as follows, viz. *Anti* after verbs of *buying and selling*; as Acts 7: 16. Matt. 10: 29.—*Ano* after verbs of *freeing, abstaining*, etc. as Luke 13: 12. 2 Pet. 1: 4.—*Δια* with nouns of *time*, as John 18: 13; and also with *τι* in the sense of *cur, quare*, as Mark 12: 15.—*Ες* after verbs of *going or coming to a place*, and also with the infinitive of *purpose*, etc.—*Εκ* with verbs of *plenty, fullness*, etc. as John 2: 7. Matt. 22: 10; and also with the genitive taken partitively.—*Εν* with nouns of *time*, as Matt. 12: 1. Rom. 16: 26; or of *place*, as Luke 9: 12; or of the *instrument*, etc. as Mark 6: 32.—*Ενι* with verbs of *governing*, etc. as Rom. 6: 14; and with the gen. absol. as *Ἡρώδου βασιλευντος*.—*Κατα* with many accusatives, which do not designate the immediate object, after verbs and nouns; and also generally in every other instance where they could not account for the use of the simple accusative.—*Περί* with verbs of *remembering, forgetting, caring for*, etc. as Matt. 18: 27. 1 Cor. 9: 9. etc. etc. That in all these instances, the simple case of the noun already has the signification which they would assign only to an implied preposition, is now generally acknowledged by all the best grammarians; see Hermann in Mus. Antiq. stud. l. c. p. 136 ff. et ad Viger. p. 877 ff.

(2) In respect to *conjunctions* and *adverbs*. Before η they would supply $\mu\alpha\lambda\lambda\omicron\nu$, in cases like 1 Cor. 14:19 $\theta\epsilon\lambda\omega \pi\epsilon\nu\tau\epsilon \lambda\omicron\gamma\omicron\upsilon\varsigma \lambda\alpha\lambda\eta\sigma\alpha\iota$ — $\eta \mu\upsilon\rho\iota\omicron\upsilon\varsigma \lambda\omicron\gamma\omicron\upsilon\varsigma \epsilon\nu \gamma\lambda\omega\sigma\sigma\eta$; but here η is properly *an forte*, and such sentences are to be taken interrogatively, i. e. *I would gladly speak few words—but will I utter a thousand in an unknown tongue?* etc. see Herm. l. c. p. 384. Wahl art. η no. 1.—In cases like Matt. 20:32 $\tau\epsilon \theta\epsilon\lambda\epsilon\tau\epsilon \pi\alpha\iota\sigma\omega \upsilon\mu\iota\nu$, they would supply $\iota\upsilon\alpha$; but the ground of this is rather the intermixture of two different constructions; as if one began to say $\tau\epsilon \theta\epsilon\lambda\epsilon\tau\epsilon \pi\omicron\iota\eta\sigma\alpha\iota \mu\epsilon \upsilon\mu\iota\nu$, but the construction is abruptly broken off and the idea more briefly expressed $\tau\epsilon \theta\epsilon\lambda\epsilon\tau\epsilon \pi\omicron\iota\eta\sigma\omega \upsilon\mu\iota\nu$; see Herm. l. c. p. 384.—So in Matt. 6:10 $\omega\varsigma \epsilon\nu \alpha\upsilon\rho\epsilon\nu\omega \kappa\alpha\iota \epsilon\pi\omicron\tau\eta\varsigma \gamma\eta\varsigma$, there is no omission of $\alpha\upsilon\lambda\omega\varsigma$, because the idea is conveyed by the copulative $\kappa\alpha\iota$; see Wahl art. $\kappa\alpha\iota$ no. H. 9.—Scarcely does it deserve refutation, when they undertake to supply words in cases like the following, viz $\epsilon\iota$ in the direct interrogation, as Matt. 11:3. 1 Cor. 11:13. $\alpha\lambda\lambda\alpha$ in sentences like Mark 6:26 $\pi\epsilon\rho\iota\lambda\upsilon\pi\omicron\varsigma \gamma\epsilon\nu\omicron\mu\epsilon\nu\omicron\varsigma \delta \beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma \theta\epsilon\alpha\tau\omicron\upsilon\varsigma \omicron\phi\theta\alpha\upsilon\varsigma$ — $\omicron\upsilon\kappa \chi\eta\tau\epsilon\lambda\eta\sigma\epsilon\nu \kappa\alpha\lambda.$ and $\mu\omicron\nu\omicron\nu$, as in 1 Tim. 5:23 $\mu\eta \kappa\epsilon\tau\iota \upsilon\delta\omicron\rho\omicron\pi\alpha\tau\epsilon\iota, \alpha\lambda\lambda' \alpha\nu\tau\omega \epsilon\lambda\epsilon\gamma\epsilon\chi \chi\omicron\omega$, where surely no ellipsis can be supposed.

§ 54. Pleonasm.*

1. Pleonasm, in opposition to ellipsis, is the insertion of a word which expresses an idea not requisite for the completeness of a sentence. This occurs most frequently in respect to the *predicate*; and of this kind of pleonasm, Hermann distinguishes two sources, viz. "*unus*, quum loquutio multo usu aliquid de vi sua amisit ideoque etiam ibi usurpatur, ubi, nisi ex parte inersit, aliena est; *altera*, in iteratione ejusdem notionis,

* Comp. S. B. Weiske *Pleonasmi Graeci, seu Commentar. de voc. quas in serm. Graeco abundare dicuntur*, 1807. Hermann ad Viger. p. 385 ff. With particular reference to the New Testament, see Glass *Philol. Sacr.* I. p. 641 ff. (who, however, treats principally of the O. Test.) Bauer *Philol. Thuc. Paull.* p. 202 ff. Fischer ad Weill. III. pt. I. p. 269 ff. (a most uncritical collection of examples.) Taschiroke *De sermone J. Chr.* p. 270 ff. Haab. p. 324 ff.—Prof. J. H. Maier has also in contemplation a work on pleonasm; see his *Observatt. in libr. sacr.* I. p. 52.

quæ, 'ad vim orationis augendam inventa, frequenti usu eam vim deposuit."

E. g. (a) ἐξοχος ἀλλων *prominent above others*. (b) οἰκοφυλαξ δομῶν. IL. X. 365 ἀπ' οὐρανοθεν.

In the New Testament we have examples like the following, viz. Acts 18: 21 πάλιν ἀνακαμπτεῖν. Heb. 6: 6 πάλιν ἀνακατατίθειν (see Weiske *Pleon.* p. 142 ff. and comp. Demosth. Philip. I. 3 πάλιν ἀναληψασθε.) Matt. 26: 58 ἀπο μακροθεν. Here also belong the following, viz. Rom. 9: 29 ὡς Γομορρὰ ὁμοιωθῆμεν. Matt. 10: 38 and Mark 8: 34 ὅστις θέλει ὀπίσω μου ἀκολουθεῖν. 2 Cor. 8: 24 τὴν ἐνδεξιν τῆς ἀγάπης—ἐνδειξασθε. To this place also is to be referred the construction of composite verbs by means of the same preposition with which they are compounded; see in § 42. [All these instances seem to arise from the second source above pointed out by Hermann.]

NOTE. It is doubtful whether we are to refer here Rom. 8: 19 ἀποκαρῶδοις τῆς πίστεως τὴν ἀποκαλύψιν τῶν νύων τοῦ θεοῦ ἀπεκδέχεται, which indeed signifies merely that ἡ κτίσις waits with ardent expectation, etc. since the word ἀποκαρῶδοις implies the adverbial idea of ardently, with longing, etc.

2. By far the greater part of the examples adduced by the earlier biblical philologists as instances of pleonasm, are not really such, but may be referred to some one of the classes assigned by Hermann (l. c. p. 887.) viz.

(a) To fullness or redundancy of expression (verbositas,) circumstantiality (explicatio), or periphrasis (circumscriptio.)

E. g. When the immediate instrument is mentioned, as Acts 11: 30 διὰ χειρὸς Βαρναβᾶ. Or when an action is particularly expressed, which in the nature of things, must necessarily precede another, as Matt. 5: 2 ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν. Matt. 26: 51 εἰς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασε τὴν μαχαίραν. (Matt. 9: 13 and 17: 8 and Luke 1: 39 do not belong here.) Or when the dative of the reciprocal pronoun is appended to verbs, as Heb. 10: 34 γινώσκοντες εἶναι ἑαυτοῖς κρείττονα ὑπαρξῆν ἐν οὐρανοῖς. Or when words which already stand in the preceding part of a sentence, and

would necessarily be implied, are yet again introduced, as 1 Cor. 14: 26. Mark 12: 30.

(b) In the expression of strong emotion, words are often *repeated* for the sake of emphasis, or else synonymous words are accumulated, especially by Paul.

E. g. Matt. 25: 11 κυριε, κυριε, ανοιξον ημιν, comp. Ps. 94: 3. So synonymous words in Tim. 3: 15. Tit. 1: 4. Rom. 2: 4. Gal. 1: 12. Comp. Demosth. Philip. 1. 2 ειδητε και θεασθηθε. So also 2 Cor. 7: 13 περισσοτερος μαλλον is stronger than περισσοτερος. Comp. Gesen. p. 670 ff. Stuart § 169. 1. d.

(c) For the sake of explanation, [or rather of emphasis,] a proposition is sometimes expressed both affirmatively and negatively. This is called *parallelismus antitheticus*.

E. g. John 1: 20 ωμολογησε και ουκ ηγησατο. Eph. 5: 15 μη ως ασοφοι αλλ' ως σοφοι. Comp. Dion. Hal. φρασω και ουκ αποκρινωμαι. Lysias Orat. III. p. 94 ψευδεται και ουκ αληθη λεγει.

NOTE. We find phrases like the following, intended for particular explanation, viz. Acts 10: 15 παλιν εκ δευτερου. John 21: 16 παλιν δευτερον. Comp. Hom. Odys. III. 161.

(d) Some passages must be referred to the intermixture of two different constructions.

E. g. Luke 2: 21 οτε επλησθησαν ημεραι οκτω—και εκληθη το ονομα, instead of επλησθησαν—και εκληθη, or οτε επλησθησαν—εκληθη. Luke 2: 27 εν τω εισαγαγειν—και αυτος εδεξατο. Rev. 14: 9, 10 ει τις—και αυτος πιεται. 10: 7 οταν μελλη σαλπιζειν, και ετελεσθη το μυστηριον του θεου. al. [But in all these instances, και properly includes the idea of *time*, as is often the case with the Heb. ו, and is equivalent to *τοτε*, *tum*, etc. see Wahl art. και II. 10. R.]

Here belongs also the use of οτι in quoting the exact words of another, Matt. 13: 11. Luke 19. 7, 9. Acts 5: 25. al. freq. Vigerus p. 548. [In such cases οτι, in its general use, is to be taken as a mere sign of quotation, and in translating may be considered only as equivalent to our inverted commas. R.]



